



THE REV^d FRANCIS LEICESTER, A.B.
late of
 ST. PETER'S COLLEGE, CAMBRIDGE.

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THE NEW
MAGAZINE OF KNOWLEDGE
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AND THE
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BY A SOCIETY OF GENTLEMEN.

VOL. II. FOR THE YEAR 1791.

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For JANUARY, 1791.

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[PRICE SIXPENCE.]

TO CORRESPONDENTS.

THE Favour of *J. Jennings*, of Bristol, is come to our Hand; and in a future Number we shall take an opportunity of explaining the Passage which he has pointed out.

The Request of *J. Bingley* will also be complied with, and the Poetry he has sent us, be inserted.

The Queries of *A Searcher after real Good*, shall be attended to, and answered.

Complete Sets of the First Volume of this Magazine may be had, Price 5s. or any of the Numbers separately, Price 6d. each.

Those who are desirous of framing the Portrait of the Rev. FRANCIS LEICESTER, A. B. may be accommodated with Proof Impressions, Price 6d.

R E F A C E.

AS the great Design of the Editors in undertaking this Magazine was, the Propagation of the Heavenly Principles of the New Jerusalem, in an easy and familiar way, it affords them most heart-felt Satisfaction to find, that their humble Endeavours have been attended with very considerable Success. Many sincere and pious Minds, we are informed, have, by the Instrumentality of this Work, been brought to the Knowledge of the Truth; and some others, from being Enemies and Opposers of the New Church, are now, through the unsearchable Operations of Divine Providence, living Witnesses in Favour of those very Principles, which they so lately despised.

In Order to accommodate those Readers, who heretofore have either been entirely unacquainted with the Writings of Emanuel Swedenborg, or were not in Possession of any of the Works, we have occasionally introduced the most useful and instructive Passages from those Parts of his Works, which are already translated into English. And, by Way of Gratification to those who are already possessed of the translated Works, but not sufficient Masters of the Latin Tongue to read with Ease and Pleasure those Works of the Author which yet remain untranslated, we have also frequently inserted Translations of other Parts, which in all Probability may not appear regularly in English these ten or twenty Years.

Another very important Part of our Plan is the *Dictionary of Correspondences*, the great Utility of which must be acknowledged by every Member of the New Church. This indeed is perhaps the most difficult and arduous Branch of the whole Work, as it requires the utmost Accuracy, and can only be accomplished by a very laborious Research into the various Significations of each Word, as used in the Holy Scripture, and pointed out, either directly or indirectly, by

by the divinely-illuminated Baron Swedenborg. It is however, our Intention to proceed in that Work, according to the best of our Ability: And although it cannot be expected, that this first Attempt should be very perfect, being written by one who has very little Leisure on his Hands, on Account of the many other necessary Avocations in which he is engaged; yet we flatter ourselves it will be found, even in it's imperfect State, a very welcome Companion to converse with, by all who desire to cultivate an Acquaintance with the internal Sense of the Holy Word.

The Explication of different Passages of Scripture, particularly of those which contain Difficulties arising from the Expression of the Letter, is also another Branch of our Work, which seems to have given general Satisfaction. We shall therefore continue it in the same Manner as heretofore; trusting it will be found serviceable not only to those who are already Members of the New Church, but to many others who, through Divine Mercy, may hereafter become such.

Our grateful Acknowledgments are due to all those Correspondents, who have contributed to the Support of this Magazine, by their various ingenious and useful Productions, which embellish the first Volume of our Work. The Continuance of their Favours will be acceptable; and from the high Sense we entertain of their Abilities, we have no Doubt but their Labours will prove satisfactory to the Public at large.

To the Service of the New Jerusalem this Work is more especially devoted. If it be so far attended with Success, as to become the Means of disseminating genuine Truth into the Hearts of any, as well as into their Understandings, the *Use* will amply repay all our Pains and Labour. 'Paul may plant, Apollos may water, but the Lord alone can give the Increase.'

London,
Jan. 22, 1791.

THE EDITORS

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Embellished with his PORTRAIT finely executed by
SANDERS.]

Agreeable to our original plan of embellishing each Volume
of this Magazine with a Frontispiece, we now present
our Readers with a Portrait of the Rev. FRANCIS
LEICESTER, A. B. late of St. Peter's College, Cam-
bridge. It was not indeed without great difficulty that
we could procure the drawing, or his consent to have
any account of him appear in public print; but after
hearing the sentiments of many of his friends, who urged
the propriety, and even utility of openly avowing himself
an advocate for the heavenly doctrines of the New
Jeru-

Jerusalem, of the truth of which he is fully convinced, at length yielded to their intreaties, and permitted us to publish his Portrait, accompanied with the following particulars.

FRANCIS LEICESTER was born at Effendon, near Hatfield, in the county of Hertford, July 14, 1731. His grandfather, on the mother's side, was formerly Vicar of All-Saints, in the town of Hertford; and his father, the Rev. Coote Leicester, was Prebendary of the Cathedral Church of Peterborough, and between forty and fifty years Rector of Effendon and Bayford, in Hertfordshire.

At the age of eighteen, he was admitted into St. Peter's College, commonly called Peter-House, Cambridge, where his father also received his education.

After completing the usual time, and having regularly taken his degree of Bachelor of Arts, he received proper testimonials from the College, and was ordained a Deacon by the Right Rev. John Lord Bishop of Lincoln, in the year 1757. But on account of the precarious and fluctuating state of his health for several years following, he did not receive full orders till the year 1767, when he was ordained Priest by Archbishop Secker at Lambeth Palace.

In the year 1761, Dr. Young, the celebrated author of the *Night Thoughts*, would fain have engaged Mr. Leicester as his curate, they being near neighbours; but notwithstanding the friendship that subsisted between them, several circumstances concurred to prevent the engagement taking place.

About the same year, the writings of Mr. Hervey fell into his hands, which made a considerable impression upon his mind, and at length induced him to officiate as an assistant to those ministers in the established church, who were

Similar sentiments with Mr. Hervey. This gave occasion, some time afterwards, to several of the most distinguished leaders among the Methodists, both of the Arminian and Calvinistic persuasion, to invite him to join their party: but he had been regularly bred to the Church of England, he had no reason at that time to forsake the establishment; and all probability would have remained therein till his death, had not the Lord, in his Divine Providence, by means of the writings of his servant Emanuel Swedenborg, discovered to him the real state of the present Christian Church (so called,) its total destruction and vastation according to prophecy, and the absolute necessity of rejecting it, in order to receive the heavenly doctrines of the New Jerusalem a full, entire, and complete reception.

In the year 1767, Mr. Leicester's father made a purchase of two presentations, one in Norfolk, and the other in Essex, which he intended for his two eldest sons. That in Norfolk becoming vacant soon after the purchase, fell to the eldest son, the Rev. Coote Leicester; and the next presentation to that in Essex was bequeathed to the Rev. Francis Leicester, who is the subject of these memoirs. But after the lapse of several years, a variety of circumstances conspiring to make it appear more eligible to dispose of it, than to retain it, Mr. Leicester accordingly parted with it; and the year after it became vacant by the death of the incumbent. Although in the eyes of some of his friends this might possibly appear as a disadvantage, yet we believe Mr. Leicester had no reason to regret his having taken that step, but rather considers it as one of the many instances of Divine Providence, which has attended his life, in preserving his mind free from those prejudices, which might otherwise have biassed his judgment, if not entirely fettered him, and thereby proved dangerous obstacles to a candid and sincere search after truth.

Mr. Leicester finding himself thus at liberty, began now, with more freedom, to make inquiry into some of the prevailing doctrines of the present day; and was led in particular to approve and publicly espouse the doctrine of *universal restitution*, or the final restoration and salvation of all fallen intelligences; on which subject, about two years ago, he published two Discourses on 1 Tim. iv. 10, 11, entitled, "Christ glorified in the salvation and final restoration of all mankind."

The humanity and benevolence, which the above doctrine at first sight seems to breathe, and the consideration that God is a Being of infinite love and mercy, we understand, were the reasons that first induced Mr. Leicester to listen to that opinion, in which he was further confirmed by certain passages of the Word, understood merely according to the letter and not in their spiritual sense. But when the genuine sense of the Holy Scriptures began to be opened to his view, together with the true nature of man's existence as a free agent, and the great importance of his life in the present world, according to which his future state and condition becomes fixed to eternity, whether it be good or evil; then, like the late Rev. Thomas Hartley, and many other pious characters, who were once admirers of universal restitution, but who have lived to see things in a very different point of view, and have had candor enough to acknowledge it, Mr. Leicester also submitted to the irresistible evidence of genuine truth contained in the writings of Baron Swedenborg, and is now convinced, that the system of universal restoration is neither so *charitable* nor *true* a doctrine as he once thought it.

About a year and a half ago the writings of Baron Swedenborg fell into Mr. Leicester's hands. For some little time they seemed to have but little weight with him; which indeed is not to be wondered at, considering the many prejudices

Every man has to contend with, arising from the false representations of enemies, as well as from the secret operation of erroneous principles instilled into the mind from infancy. When a person is in search of truth purely for the sake of truth; when he considers, that the sentiments he has already embraced *may be false*; and especially when he is willing to change them for better and more just conceptions of divine things, whenever it shall please the Lord to favour him therewith; then, being in the genuine affection of truth, his mind is open to the influences of heaven, and sooner or later he will most assuredly be admitted within the holy Jerusalem, to see and admire the more full displays of divine love and wisdom in this new dispensation which has now taken place. This, we believe, was the state of Mr. Leicester's mind, when he gave Baron Swedenborg's writings a perusal; and the more he considered and weighed their contents, the more he was convinced of their uniform agreement with the Scriptures of truth.

But as it may afford satisfaction to some of our readers, to hear Mr. Leicester's own testimony in this matter, we shall therefore close this account with the following Letter, written by him to a friend, in answer to some inquiries, on hearing that he had embraced the doctrines of the New Jerusalem.

MR. LEICESTER'S LETTER.

"MY DEAR FRIEND,

WERE all petitions made in the spirit of your's, I cannot but think they would be granted; at least, they would have a claim to it. Candor, liberality, and a teachable mind, should always be encouraged; for this reason it is, you hear immediately from me, on the subject you have desired. It is a true report you have heard, that the wri-

tings of Emanuel Swedenborg have already so far gained upon me, as to grace and adorn my shelves, and make a part of my little library.

I must confess, upon my first acquaintance with them, I did not think of an intimacy. I had all the prejudices against them at first, that can well be imagined. Strange reports of the Author, as a visionary, and religious madman, discouraging animadversions from an aged, though hasty person on his views and writings; the popular clamour against them, joined with their own apparent obscurity, and an idea that they would never be attended to in general, all received with affection, tended much to impede, and discourage my pursuit. The plain dealing observable in them, or what some, perhaps, will call the *sword*, or *cutting severity* of them, in overturning the false and mistaken views, and systems of others, was another thing that hurt me; and the incapacity (as I then thought) of their ever being *simplified*, and so far *lowered* and *reduced*, as to become intelligible, and suited to the understanding and apprehension of the simple; and especially *the memorable relations*, and other curious and extraordinary matters and observations, of a high and elevated nature, being blended and interspersed with the *doctrinal truths*, gave me umbrage and disgust. And then again, I considered, if I see, so as to believe, and embrace this view of things, it will require *surrenders*; *sacrifices* and *offerings* must be made; and I could not well come into this. Thus situated was my mind; and I remained so for awhile; believing it would be a mis-spending of time, and answer no valuable purpose, to think, or go further in the matter; and accordingly, I laid it aside. But Infinite Wisdom knew better, and Infinite Love and Compassion would have it otherwise. That mercy and goodness, which hath followed me all my days, was still with me; keeping my mind humble and teachable, and open to conviction; and

seeing

ing me capable, and receptive, threw in my way some
his true and faithful witnesses of this view of things,
with whom I had free and close converse. This had it's
and weight, and made way for second thoughts on
subject. I addressed myself anew to it, and am now
happy to tell you, it is the most pleasing subject you could
employ my pen upon, at present. From further
acquaintance, I must believe the Baron a well instructed
scribe; inspired, and taught of the Lord; commissioned to
instruct, and write for the good and information of others,
to the latest posterity.

It does not exceed my own belief, and I hope it will not
lagger your's, to call him *the apostle and messenger of the*
New Jerusalem Church. When I compare his writings
with the written Word of God, I find them opening the sense
of it, far beyond any other. When I read them under
divine influence, and not in my own proprium, or spirit, I
read to great advantage. When I advert to their *use*, see
them in their own light, and as connected together, and
what effect they will have on the *single-eyed*, and the *simple-*
hearted, and where no evil propensity is indulged, I must
pronounce them of a *pure and holy tendency*; and without
this, the *Holy Scripture* itself will become *un-holy*.

When I look at the state of all churches; at the false fire,
and self-confidence, of all parties; and consider the expect-
ation that all seem under of a New Church state and revolu-
tion; I cannot but think it will be found truly described
in these writings; although, as to it's external, the form be
not particularly pointed out by the author; the church herself
being left to appoint her own *mode of worship*, agreeable to
her perceptions of divine truth.

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When I look at the state of all churches; at the false fire, and self-confidence, of all parties; and consider the expectation that all seem under of a New Church state and revolution; I cannot but think it will be found truly described in these writings; although, as to it's external, the form be not particularly pointed out by the author; the church herself being left to appoint her own *mode* of worship, agreeable to her perceptions of divine truth.

Before I gave due attention to these valuable and instructive writings of Swedenborg, the doctrine of *universal salvation* attracted my notice, and engaged my inquiries: I
even

even collected my thoughts on that subject, and bore a public and written testimony in favour of it. Here, perhaps, I should have stayed, imagining myself on the summit and top-stone of all truth, if I had not met with this holy Seer of the New Church, and perceived a force, and a depth in his reasonings on this point, which no other writer had conveyed.

At first indeed, and from a *slight* and *superficial* reading of certain passages, I almost concluded, he favoured this view, and was himself an advocate for *universal restoration*; at least believed, that the miseries and torments of the wicked in hell would one day *totally* cease, and never return again upon those evil and wretched beings; though *hell itself* would continue, as a perpetual receptacle for new inhabitants, and be *as endless as the creation*, and never come to a period. This seemed to be remotely hinted at in n. 696, 699, and also in 967, of the *Arcana Cœlestia*, as well as in some other passages that might be mentioned. But attending to them more closely, and taking them in connection with *the whole tenor of his writings, and with many other particular parts of them*, (besides what are specified in this letter,) I find myself obliged to believe, he was no *such* universalist; but all along contends, that the *evils* and *delights*, the wicked live and die in; will constitute their life to endless ages; and thus, that they themselves being the *forms* of their own evil loves, can no more be converted into angelic *forms* of goodness, than evil itself can be changed into good.

Persuaded now of this, and fully satisfied of his divine commission, from the *simplicity*, the *consistency*, and *internal evidence* of his writings, with what *externally* hath transpired concerning him; and impressed also with the *rationality* of what he says, and his true *scripture arguings* on this head; my former views give way to superior light, and to the more full discoveries of genuine truth in this new dispensation. I enter no further, now, on this matter. A wiser,
and

and a better man, who had more communicated to him, on this, and on all points, than I have, or perhaps ever may, has settled this matter to my own mind; suffice it to refer to some parts of his writings, where the subject is expressly treated of (see below*).

Though I see not *perfectly*, and with the *fullest sight*, into the *excellency* and *beauties* of this great man's writings, any more than I do into the *fulness* and *excellency* of Holy Scripture itself; yet I see enough, to say they are *important*; enough to recommend them to the attention of all men, as highly conducive to their present and future happiness. All other views, as far as they have any truth in them, are very inferior to the light I see these in. But let all men, who are capable, judge for themselves. None indeed should judge till they have carefully examined; and then, to their own matter, they stand, or fall.

Truth is what I aim at; *vital, doctrinal, practical* truth. If I attain this, I am hereby made free and happy; if I obstinately miss of it, pen and ink would be exhausted, and worn out, in relating the fearful consequences. I shall always be ready, I trust, to communicate what little light I have

* Passages in different parts of Swedenborg's writings, in direct opposition to the doctrine of *universal restitution*.

Arcana Caelestia, n. 7541, 8700, 8765, 10749.

True Christ. Religion, n. 58, 79, 720.

Heaven and Hell, n. 477, 480, 524, 527, 595.

Ang. Wisd. on Div. Love, n. 262, 268.

Divine Providence, n. 17, 99, 277, 278, 294, 319, 326, 329, 338.

New Jerusalem, &c. n. 239.

Last Judgment, n. 25.

Brief Exposition, n. 110.

Apocalypsis Revelata, n. 864.

Apocalypsis Explicata, n. 383, 745, 837, 791, 1164, 1220.

have in the things pertaining to this new kingdom, to any who may condescend to inquire of me, from good and right motives. I would be the servant of all; and the lowest, and least of all.

As to any public service, and ministration, I may yet be capable of, it seems proper it should be where I can most usefully and conscientiously perform them. I can have no objection to preach, and declare my present faith and sentiments, whenever it is permitted, in the ears of the Established Church, in which I was bred and born, and for some time faithfully served. But as it appears evident to me, that the Lord Jesus Christ, who is the One God of heaven and earth, is not the sole object of her worship, it being directed to one person for the sake of another, I cannot in conscience conform to any human institutions that I believe contrary to the genuine sense of Holy Scripture: it therefore becomes me to *worship*, where I can do it agreeable to the persuasion and dictates of my own mind, (for nothing else is true worship,) and there to publish, and make known, what now, for some time, has appeared to me the *excellency* and *fulness* of the gospel of Christ. My views, I hope, are far from being sectarian, or confined to a party. The dispensation I see into, is catholic and general; and so, I trust, will my spirit and conduct be. It is with regret I retire from a church, which I have much reason to respect, and speak well of, for her *candor*, *moderation*, and *tolerating spirit*; but who can, or will, justly blame (at least in the other world, if they do in this,) an honest person, for acting honestly, and consistently with the best light and conviction of his own mind, in submission to the revealed Word, and just judgment of God?

Let me now commend you to the care and keeping of the only wise God, our Saviour Jesus Christ, in whom I am, faithfully, and affectionately, your's,

FRANCIS LEICESTER."

London, Dec. 1790.

To the EDITORS.

GENTLEMEN,

AS the old year is closed, and time is begun anew with us, I cannot better employ my pen, than in sending you the first letter I write in the course of this year, accompanied with a twin-saying, you will no more approve of what I do, unless it be divested of the false cleaving to it, and set in it's true and genuine light.

I am pleased to think, you go on with your design, which I consider as one of the lights of the New Church, tending very much to convey her bright and lucid beams into dark and cloudy minds, if they will but attend, and give ear to it: it is the focus of many a heavenly ray; which, though the present darkness comprehendeth it not, I am persuaded will some day break out with re-doubled lustre, and shine with ten-fold brightness. If present readers, through various and manifold biases, are with-held from seeing the worth and excellency of what your Magazine communicates to them, from time to time, it will not be the case with future ones. They will see more clearly, and read with more avidity, from a taste and relish for the wine of the new kingdom. For the time, it is encouraging to think, that you have some, who prize your labours, and read your publication with pleasure and edification. The opening year, let us hope, will open many more eyes, to see with surprize the wondrous things of the new dispensation, and that you are not labouring in vain. I can easily conceive, the Volumes you may publish, will be enrolled in many last wills and testaments, and left as spiritual legacies, to enrich the minds of many, who are yet un-born.

All church builders build upon trust in some measure; if you can give long credit, little doubt remains with me, but your pains and labour will be much more amply rewarded

warded than their's ; and their gain in the end, is seldom small.

A spiritual house for the Lord, rising to open view through your means, and honest attempts, will be a greater donation from heaven to you ; and a better new year's gift than any, or all, that have been given this season. But many must hasten to my share of the honour and business, by endeavouring to expose error, and bring truth to light. Deeply tinctured with *fatalism* and *necessity*, and carried away by false ideas, with partial and erroneous notions of God's sovereignty and dominion, we hear numbers of people, whatever is done, or left undone by them, exclaiming, and saying,

“ WHAT IS TO BE, SHALL BE. IT WAS TO BE
AND SO.”

Now though there is something of truth in this twofaying of their's, yet I call it a hurtful one, because it is couched and expressed in such terms, as not to guard against delusion.

Without *distinction*, and a wise and just *discrimination*, God's *decrees* and *determinations* are so cried up ; his *absolute* will and pleasure is so magnified, and brought forth to view, that nothing else can be heard, or attended to. The *activity* and *moral agency* of man is *partially*, if not *wholly*, kept out of sight ; the *freedom of his will*, derived and exerted *from* the Lord, denied, and made no account of. The Lord is so all in all, according to this mode of speaking, that man is not *apparently* any thing ; he is not even *self-moved*, in what he does, *as evil*, but a mere *necessary* agent.

God has his *purpose*, his *plan*, his *divine order*, and *constitution of things* ; but all in consistency with the *nature of things*, and the *nature of man* in particular. He does not

is seldom that *freedom*, with which he has endowed him, how-
ever he may determine, and provide, according to his *use* or
purpose of it. Man is left to *self-appropriation* and *determina-*
tion, that he may be an *accountable* and a *rewardable* crea-
ture. Under this restriction, the sayings we are canvassing,
But many cases, may be admitted as true; but if they are ta-
ken, by *example* absolutely and *irrespectively*, *unqualified* and *undigested*,
they stand, they are certainly dangerous, and of bad ten-
dency; the hurtful sayings of men, not the true sayings of
God. If "*what is to be, shall be*," without explanation;
and every thing, as it turns out, "*was so to be*," and
could not have been otherwise; then all the evil in the
world may be fathered upon God, and he made the Author
of sin, which no sober mind will admit.

Some have restrained, and cast off prayer and other du-
ties; have run without a call into places of danger and
temptation, and fallen, in consequence thereof, into other
vices and immoralities; and then to pacify conscience, and
make themselves easy, have taken refuge under the false
cover of these sayings, "*what is to be, shall be: it was to be so*."
But believe it who can; it is no article in the creed of the
new and holy church; nor in that of

your obliged and affectionate

Middlesex, Jan. 1. 1791.

SENEX.

A TREATISE on the ORIGIN or CREATION of the
EARTH, &c.

[Continued from p. 451, of Vol. I.]

12. **T**HUS our globe revolved round it's sun in perpe-
tual helical spires, like the continual winding
of a snail-shell, and by continual as well as quick revolu-
tions presented every point of it's yet naked body to him,

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receiving

receiving in every stage of her revolution different degrees of his light and heat. But there was yet no dry land, only a sluggish, slimy muddiness, like an ocean without a shore; that is to say, a huge assemblage of inactive particles, the first rudiments of nature, which from their vicinity or nearness to the sun's ardent focus, fermented and boiled up from their inmost recesses. Therefore that these inactive particles and ponderous rudiments of nature might coalesce, or it's constituent particles grow together into secondary elements of a new kind, namely, saline, watery, earthy, and such like, and from these an infinity of productions might exist, it was necessary this globe should undergo so many changes and mutations as were proper to constitute so many *efficient causes*; from which, as in a continued series, *general effects* might take place, which according to a *successive order*, and the constant agency of *causes*, might obtain their proper degree of perfection.

13. For by this time two principles of nature were risen and abounded, namely, the active and passive: the first of these filled this system of the universe, being *æther*, of which the atmosphere was composed, as an assemblage of such active particles: the second, or the passive, being moulded into a mass, constituted this *globe*, so poised and suspended on it's center by the spiral circumvolutions of the active principle. These two powers were to be united, and as it were married, and by their union a new atmosphere produced of a middle nature between both, which might more immediately invest the globe, receive the solar rays, and according to it's respective height or density temper them. This new offspring was denominated *air*, having this property in common with *æther*, as derived from it, to emulate all it's modes of action; and farther, as having acquired from the passive principle a degree of gravity, it's parts

ed upon each other, and in like manner on the surface of the globe. (b)

14. When this secondary atmosphere, *exhaled* from the globe, delicate texture, or constituent parts of the globe, afterwards actuated with the æther, had been formed, the heat tempered by this means, (which was so copiously emitted from the fountain of heat so nearly situated,) our liquid globe began to form a crust on it's surface, and clothed itself with a tunic, as it might be called, first tender, then thicker, which was formed according to the flux or gathering together of parts continually emerging from beneath; for as yet the included heat kept the interior part of the globe in a state of liquefaction. But the superficies being thus hardened, and as it were covered with a garment, then began to assume the appearance of earth, smooth indeed and level of surface, without declivities, hills or vallies, being one perfect smooth sphere, perforated by rivulets and springs from warm fountain heads, like so many veins in the new body; and every way encompassed with a dewy vapour, which penetrated the new-formed atmosphere, and being again returned upon the earth's tepid bosom, continually refreshed her with moisture.

15. This new-formed virgin earth, so lovely in her first appearance, now represented a kind of new egg; but such a one, as exhibited at it's surface collections of little eggs or seeds, scattered abroad, of it's future productions in the mineral,

(b) Air modified produces sound, as æther does light; the one is appropriated to hearing, the other to sight. That air imitates æther in operation, appears from sound, which is propagated in right lines to a great distance, like light; and proceeds every way from the center of motion: in like manner it reflects or echoes, as light is reflected according to the *angle of incidence*, and passes equally inwardly and outwardly, in manner of a perennial circle or sphere. But that air is at the same time endued with a passive or sluggish principle, is manifest from it's gravity. On the contrary, æther, from it's pure nature of elasticity, has this property, to be neither light nor heavy.

mineral, vegetable, and animal kingdoms. These seeds or first rudiments of life, lay yet undivided in their principles, one involved in another. Thus, in the mineral lay the vegetable, which was to support the animal kingdom. And the animal, together with the vegetable, were included in the mineral kingdom, as the matrix of the rest, from whence they should proceed *successively*, on casting off the including coverings. Hence the present was to be continued in the past; and that which was to come lay hid in both; for each of these implied the other, in a continued series: in respect of which *succession* this earth was continually in her rise, and as it were in the intuition of each *successive* production, when, having obtained her ends in the latter stages of a former one, she seemed to forget what went before; and in proportion to the profection from her first station, still receding or departing from her first orbit to a larger, she continually conceived new powers, which were to be *successively* unfolded, as future uses should require.

SECTION the SECOND, on PARADISE.

16. **T**HE earth, yet naked and unadorned, kept on in her course, and like a virgin yet unmarried, had-tened to the flower of her age; for while yet in the interior part of her orbit she revolved close to the sun's body, the times of her revolution passed with such velocity or celerity, that an hundred of her years then scarce equalled the time of so many months at present; for every revolution in her orbit was then one of her years, and every rotation on her axis a day. But these times were prolonged, as she receded from the sun in a spiral form, still amplifying her orbit; for there was a time when she moved over the sun like a spot, afterwards when she moved in the orbit now occupied by the planet nearest the sun,

revolved at the same distance with that beautiful
which opens and closes the day. So that there is no
distance, from the center to the circumference of her orbit
which she now keeps, which she has not revolved in, and in
the same manner traced over in her spiral progression from the
17. When therefore the earth by her revolutions con-
tinually amplified her orbit, and consequently lengthened
her year, she would come at length to the first flower of her
career: namely to that first stage of her career, where the revo-
lutions of her year had attained a certain medium, being
neither too contracted nor too extended, when the four
seasons of the year would follow so close, that the distinctions
of each were lost in one another, as the spokes of a wheel in
its quick rotation: while a transient spring was followed
by a short summer, autumn followed immediately, and
winter scarce closed the year, before spring lately over, and
only just checked in her luxuriant growth, again opened
the year. Thus the four seasons, however distinct in them-
selves, by quick transitions into each other, might be said
to constitute one PERPETUAL SPRING; for in such a con-
tracted year's space, the heat of the dog-star, or summer,
could not so far prevail, as to overcome the kindly tempera-
ment of spring, neither could the luxuriance of spring
under the ripening of fruits in autumn, much less avoid a
necessary check to vegetation by the transient cold of
winter; so that one season would only temper another
with agreeable variety. But tedious nights, and long winters,
make every thing cheerless and dismal; while a sudden
return of spring, after a very short and mild winter, changes
the scene with delightful vicissitude, so that they seem only
one continued season, or a pleasant vernal warmth tempered
with such a degree of cold, only, as may render it more
grateful.

grateful. (i) In like manner the days of that time, by rapid rotations, were prevented from growing tedious; for scarce had Aurora opened the day, but noon was at hand; evening succeeded in rapid transition, and a momentary interval of night being past, the morning redness again painted the sky. In the same manner, cold did not overcome the heat of noon, but tempered it, and transmitted with advantage to mitigate the chill damp of the morning. Thus all things respecting time and space conspired together as well in their least, as their greatest operations, that our earth should then enter into the flower of her age, and enjoy a perpetual spring. Not only time and space, but also the stars in heaven, the atmosphere, and the earth itself, joined in the endeavour, as so many handmaids, to assist such a temperature of things, while this globe continued in the above-mentioned station of her orbit. The stars, by quick intervals of rising and setting, made the progress of night less dubious; enlightened and continually gilded the day.

(i) That by quick transitions of the seasons, something like a perpetual spring may take place, any one may be convinced of by experience, by fixing the thermometer, or thermoscope, or the philosophical instrument which measures the degrees of heat and cold; I say by fixing the thermometer in a cylinder, and turning it in a frosty season at the mouth of a furnace, in various distances, or turning it round quicker, or slower: for while in a middle distance and a middle celerity or motion, the liquor in the tube neither rises nor falls, but keeps the middle degree of *temperate air*, inasmuch as the heat can neither elevate, nor cold depress it; the *distance and motion*, or *time and space*, moderate the heat and cold, and keep them in the middle temperature. In like manner if we imitate day and night by a lamp so fixed; the cylinder being *hastily* turned, light does not disappear; but a middle degree of it is continued through the whole circuit: but it is different if slowly turned round. The case was alike with our earth, when in her middle space from the sun; the years scarcely equalled the time of our months, and the days scarce two of our hours. The ancient sages, and their poets, in like manner contracted the four seasons, and so introduced that perpetual spring in their fables; being ignorant that it was provided, that nature might by that means produce her consequential effects.

our globe, with their radiant beams ; and disposed the atmosphere itself to a more prompt reception of those rays, which were darted from the rising sun. In like manner, the moon, who now from the sun, as nearer at hand, reflected light both originally from him, and mediately from the earth, shone out with a copious splendor, and exerted her influence, till the sun returned with his all-fostering heat and light. The secondary atmosphere, or air, put in motion by such copious vicissitudes of heat and light, together with moist and warm vapours, exhaling from the fertile bosom of the earth, breathed a most grateful temperament. No rude winds yet existed ; Boreas with his blustering attendants, had not yet torn the air with their blasts : not the least cloud intercepted the face of the sun, or the splendor of the stars ; but the sky was serene, and zephyrs with their gentle breezes lulled the rising of ruder winds. The earth also surrounded with so many blandishments, being gently warmed from her superficies to her center, received with complacency in her ample bosom, these vernal influences, and returned them alternately with advantage back into the atmosphere : so that it may well be believed, Heaven itself would in a manner descend on such a virgin earth, as it's proper center, and cause it to enjoy a perpetual spring, as the only individual object of it's care.

[*To be continued.*]

REMARKS on the CUSTOM of the ROMISH CHURCH, in dividing the BREAD and WINE in the HOLY SUPPER.

THE worship of Roman Catholics, considered as a Church, is in many respects similar to the worship of the Jews, being merely external, without any thing of spiritual life in the internal. But in one respect the

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Catholics have committed a greater enormity, than the Jews ever did; that is, in depriving the laity, or common people, of the privilege of reading the holy Word, whereby they might become acquainted with the interior things of the church, and of religion. This circumstance, however, notwithstanding the wickedness of the priests in thus endeavouring to establish their dominion over souls, by keeping the people in gross ignorance, was permitted to take place by the divine providence of the Lord for several wise purposes, the principal of which is, that the people might not be capable of prophanation; for without a knowledge of, and belief in the internals of the Word, of the church, and of religion, prophanation cannot take place, seeing that no one can prophane that of which he is ignorant. For the same reason it is said in Scripture, of the Jews, that "the Lord blinded their eyes, and hardened their hearts, "that they might not see, and be converted, and healed."

It is of the divine providence of the Lord, that in the celebration of the holy supper in the Romish Church, the bread and the wine should be divided; and the bread, which is representative of the Lord's flesh, be given to the people; while the wine, which is representative of his blood, is drunk by the priest alone; when yet it is the blood that gives life to the flesh, just as wine does to the bread. For as bread without wine yields no nourishment to the body, so neither does the good of love, signified by bread, without the truth of faith, signified by wine and blood, yield any nourishment to the soul.

It is also of the divine providence of the Lord, that the priest should drink the wine; for thereby is signified the nourishment of the soul by divine truth alone, without the good of love; and yet this affords no true spiritual nourishment, but is only productive of external sanctity without that which is internal. In this case the wine separate
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from the bread, signifies truth falsified; and it's being drunk by the priests alone, denotes that the truths of the Word are perverted by them, and applied in confirmation of their wicked lusts: whereas it's being refused to the people, implies that they are kept in ignorance of the truth; while the bread that is given them, separate from the wine, denotes that they are principled merely in natural good, and not at the same time in that which is spiritual. That this is actually the state of the Romish Church, generally speaking, both in respect to priests and people, will appear plain to any person who has light sufficient to discern the difference between the pomp of external ceremonies and the simplicity and purity of internal spiritual worship. But we trust there are many individuals of that persuasion, who begin now to have the eyes of their understanding open to the light of truth, and will not long submit to have the bread and wine divided in the holy supper; but will judge and act for themselves, in this, and in other concerns, as every rational and free agent ought to do.

An ESSAY on the COMMUNICATION between the SOUL and BODY.

[Continued from p. 354, of Vol. I.]

V. That both this Heat and this Light communicate with Man, the Heat with his Will, therein producing the Good of Love, and the Light with his Understanding, therein producing the Truth of Wisdom.

IT must be allowed by all who rightly consider this subject in it's due extent, that every thing created by God has relation to some species of goodness or truth; therefore it is, that in man are two receptacles, called the will and the understanding, the former for the reception of good, the latter

ter for the reception of truth, seeing that these two principles constitute his proper life : and as all good is from love, and all truth from wisdom, so they may be also stiled the repositories of love and wisdom. Now, that good is the offspring of love, appears from hence, that whatever any one loves, he consequently wills or desires it ; and when that which he so desires takes effect, he ranks it under the denomination of good. In like manner truth may be called the child of wisdom, as she is the essence and source of every species of truth. Truth, reduced to practice, has also in it the nature of good, and so is called the good of truth. Without a distinct and clear conception of these two receptacles of life in man, viz. the will and the understanding, we in vain seek to know the true nature of spiritual influx, since they are the proper recipients of it : the will receives the good issuing from the love-principle, and the understanding receives the truths which flow into it from the fountain of wisdom, and both originally from Jehovah God, who communicates them through the spiritual sun, in the middle of which he is more eminently present, and mediately by the angelical heavens (or ministry of angels). Let it here be repeated, as touching these two receptacles of life, viz. the will and the understanding, that they are no otherwise distinct, than as the heat and light of the sun ; and that as the will receives into itself the heavenly heat, which in it's essence is love, so the understanding receives into itself the heavenly light, which in it's essence is wisdom : and as the human mind receives it's influx from the spiritual world, so does it in turn communicate the same to our words and actions ; for speech derives it's influx from the will through the understanding, as our actions receive their influx from the understanding through the will ; and therefore all they who allow of influx, as operating on the understanding, but not also on the will, and build their reasonings on this supposition,

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position, know and treat their subject but by halves, and may be compared to persons who, having but one eye, can only see objects on one side of them; or to such as, having but the use of one hand, awkwardly bungle with the other; or to cripples, who can only set one foot to the ground. Let what has thus briefly been offered suffice on this proposition, viz. that spiritual heat influences the will of man, and therein produces the good of love, and that spiritual light influences his understanding, and therein produces the truth of wisdom.

VI. *That these two Principles of Heat and Light, or Love and Wisdom, are Emanations from God in one conjunctive Influx into the Soul of Man, and through it [the Soul] into his Mind, Affections, and Thoughts; and are thence derived into his corporeal Senses, Speech, and Actions.*

SPIRITUAL influx has been considered and treated of till now, even by authors of sagacity and penetration, as beginning in the soul, and so passing into the body, and not as first proceeding from a higher source; and yet we believe, or pretend to believe, that every good and perfect gift, whether of goodness or true faith, issues from God as it's fountain, and in no wise from the nature of man. Now whatever spiritual good is communicated from God to us, first enters the human soul, and through it passes to the rational mind, and so on to the corporeal system; and to go about to trace spiritual influx from any other original, would be to act like one who should first stop up the spring, and then seek for water at the stream; it is as though one should derive the existence of a tree from it's root, and not from it's parent seed, or study to establish a conclusion without preceding principles; for the soul is not life in itself, but only the recipient of life from God, who is the only fountain of life in himself; and as influx must be from a principle of life, so consequently from God.

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In this sense we are to understand those words in Gen. ii. 7; "Jehovah God breathed into his nostrils the breath of lives, and man became a living soul:" by which expression is meant, the endowing man with the perception of what is good and what is true. Our Lord likewise declares concerning himself, "As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. Now he that hath life in himself is God, and the life of the soul is life proceeding from God. As then all influx is originally from a principle of life operating in and through it's proper recipients, and as the first and principal recipient in man is the soul, therefore, in order to a right conception of the nature of influx, we must ground it primarily in God, and not in any intermediate cause; for otherwise we should take from it it's first moving principle, and so establish a doctrine which might be compared to a chariot without wheels, or a ship without sails. This being the orderly proceeding in which this subject is to be considered, therefore we began it with treating of the sun of the spiritual world, in the midst of which is the residence of the great Jehovah; and of the influx of love and wisdom, and consequently of life from it's original source; shewing that life is communicated from God to man, first, to his soul; secondly, through that to his mind, or affections and thoughts; and lastly, to his corporeal senses, speech, and actions; such being the successive progress of life from first to last, for in man the soul is first in order, then the mind, and lastly the body. Now to the mind belong two vital principles which constitute it's proper life, viz. the will and the understanding: the life of the will is good flowing from love; and the derivations or offspring of the will are the affections: the right life or subsistence of the understanding is truth flowing from the fountain of wisdom, the derivations or offspring of which are the thoughts: and lastly, the life of the body consists in the corporeal

oreal senses, speech, and actions; and that these, proceeding from the soul through the mind, have their manifestation outward nature, according to the laws of order, is well known by every intelligent person. The human soul, as being the superior spiritual substance in man, receives it's influx immediately from God; the mind, as an inferior spiritual substance, receives it's influx from God mediately through the spiritual world; and the body, being of that nature which is called material, receives it's influx from God mediately through the natural world. That the good arising from love, and the truths proceeding from wisdom, are communicated from God to the soul of man conjunctively or in union, but in the instant of influx are separated or changed by those who are not the passive subjects of their operations, will be shewed in what follows.*

[To be continued.]

* This doctrine of influx is not so to be understood as if it took any thing away from man's free-will, for without this liberty he would be absolutely incapable of regeneration, and of being confirmed in goodness. Angels and devils are both alike free in their choice, the former in chusing the good, the latter in chusing the evil; but having confirmed themselves in their choice respectively, they change not. It is otherwise with man in this life, for here he may repent and change, his outward nature is the ground in which either good or evil by choice and habit gains a form in the soul, takes root and grows up to eternity; though even here also the power of inveterate habits may approach nigh to an impossibility of change. In this world man stands between the two kingdoms of good and evil: the angels of both have access to him, and solicit his choice and fellowship, and their "servant he is, to whom he is obedient," Rom. vi.

 THE TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Continued from p. 441, of Vol. I.]

MANY are already come in Christ's name, and have deceived very many, crying, Lo, here! Nation is risen against nation, and kingdom against kingdom; and there

there are famines, pestilences, and earthquakes : that is, one principality, power, and dominion of darkness, is risen up, opposed to, and warring against another. This must be clearly seen by all whose eyes are in any measure open, and who have escaped this great confusion and spiritual calamity.

It doth not appear absolutely necessary to attempt a particular explanation of all our Lord's words on this important matter ; but rather to speak of the general import of the whole, remarking those that illustrate and confirm it. This having been already touched upon, may be sufficient since the spiritual discerners will clearly see that all our Lord's words here are to be spiritually understood, not respecting any outward thing, but the internal powers and workings of the spiritual kingdoms. The working of error, falsity, and sin, in the kingdom of darkness, and it's final destruction, by the power of the kingdom of light and truth, which is the coming of Christ,

“ Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : Behold, he is in the secret-chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall the coming of the Son of Man be.” By these words of our Lord we are cautioned to beware of the doctrines of the present christian church, and to give no credit to what it's teachers say either in respect to goodness or truth. The *desert* means the old church as to *falses*, where the Lord is not. And by *secret chambers* are signified *human institutions* arising from the love of dominion, and thus originating in *evil*. The *lightning coming out of the east, and shining unto the west*, signifies the dissipation and rejection of divine truth, when it is preached and declared to those who are confirmed in the doctrines of the old church. The *lightning coming from the east* is divine truth from the Lord ; but it's *going to the west, and there vanishing*, plainly implies that divine truth at the Lord's second advent will not be received

those who are in falses derived from evil : wherefore it immediately follows, " So shall the coming of the Son of man be."

Previous to this coming of the Son of man, which meaneth the power of the kingdom of light, which is Christ the truth, it is foretold, that the powers of darkness shall prevail in falshood and error, that such injury, oppression, and tribulation shall be brought upon the truth, that " the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." We find nearly the same things expressed by the prophets in several places, as in *Isaiah* ; " Behold, the terrible day of the Lord cometh, when the stars of heaven and the planets shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine." In *Ezekiel* ; " When I shall put thee out, I will cover the heaven, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon this land." In *Isaiah* ; " The day of the Lord cometh ; a day of darkness : the sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come. The day of the Lord is near in the valley of decision ; the sun and the moon shall be darkened." All which not only directly pointed to the third revolution, or the destruction of the Jewish church ; but also extended and pointed to the fourth change, or end of the present antichristian church.

St. John also saw and spoke of these last terrible days of spiritual darkness, when he saith, " The third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the day shone not for a third part of it."

And again, "The sun became black as sackcloth of hair, and the moon became as blood."

These are very expressive of that gross and horrible darkness that has covered the professing world ever since the time of the council of Nice, when a way was made for the introduction of every abomination into the church, by those who broached the doctrine of three divine persons in the Godhead. This is the mystery of iniquity that has worked, and the whole church is now laid desolate by the powers of the prince of darkness.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." When these things are duly weighed and understood according to their internal spiritual substance and meaning, it will evidently appear, that by the sun here is meant love in illumination; by the moon is meant faith, and divine truth; by the stars is meant the clear knowledge and understanding of goodness and truth, which consisteth in the possession of them: so the powers of heaven are truly shaken when these cease or fail; for these are the properties of the divine kingdom, or heaven itself. Now it plainly followeth that when these things come to pass and are fully accomplished, then will be the end of the christian church; for it must be clearly understood, that there will be no christian love, no true faith, nor any genuine knowledge and possession of goodness and truth.

Now that these predictions are accomplished, is very evident; it being clearly seen, that such thick clouds of darkness, error, and falsity, are spread over the whole christian church, that there is scarce any appearance of sun, moon, or stars. And as these clouds have now covered the christian church in general, they seem to be thickest over that which is called Reformed; and most thick over that part which is last reformed, who esteem themselves the most enlightened.

The time of the Son of man's second coming in the power of the truth, and light of the Word, which is himself, is arrived; for immediately after this fulfilment he telleth us, "Then shall you see the sign of the Son of man in heaven;" that is, the appearance and plain manifestation of divine truth in the Word, as revealed by the Lord from heaven. Then shall all the tribes of the earth mourn;" that is, all who are principled in good and truth, will be in states of grief and lamentation, that such great abominations have spread the christian church (so called). "And they shall see the Son of man coming in the clouds of heaven with power and great glory;" that is, the spiritual sense of the holy Word shall be clearly seen through it's literal sense. The Son of man is the Lord as to the divine truth of the Word, the clouds of heaven are it's literal sense, and power and great glory mean it's spiritual or internal sense.

Now this very coming of the Son of man (which is the power of light and truth) must necessarily make that grand separation between truth and falshood, that darkness shall no more be put for light, and light for darkness, &c. Antichrist shall be dethroned, shall no longer sit in the temple of God; but be cast out, and his power overcome for ever: the sincere, seeking, heaven-desiring soul, shall no more be deceived: they shall be gathered from the four winds, from the end of heaven to the other; that is, all those who have hitherto been ignorant of the truths of the Word, and not attached to any particular sect or party of professing christians, who are desirous of truth for the sake of truth, shall be brought to see the glorious light of the New Jerusalem, and a life of purity and holiness be conjoined in spirit to the Lord.

I shall not now (as before hinted) endeavour a particular explanation of all our Lord's words in Matt. xxiv. and in similar places; the whole of which is the coming on and

fulness of that distress and tribulation of darkness, error, and falsity in the church, violence, and oppression done to the truth of doctrine; nor of that which is the deliverance from it, which our Lord more fully mentions in chap. xxv. which men call the last judgment; but will hasten to point out some of these errors and falsities, being as principal fountains from whence innumerable streams flow; for the fountain being foul, the streams must necessarily be polluted. But before we proceed, we may just mention, as a farther proof and confirmation of the truth of these things, that as many of the circumstances which were to precede the great event and important end, are already fully accomplished; so it may be clearly seen and undeniably true, that that of nation rising against nation, kingdom against kingdom, wars and rumors of wars, has long since taken place, and raged in the church; ignorance and error contending with, and opposing the same; one power of darkness and falsity warring with, and opposing another; so that destructive famine and devouring pestilence, as the necessary consequence, has already taken place in it's spirituality; a total famine of doctrines of truth, and the people perishing, and in a dying state for lack of wisdom.

[*To be continued.*]

To the EDITOR.

SIR,

I Was much pleased with the anecdote in the last Number of your Magazine, concerning the existence of seven primary planets in our solar system, so plainly asserted by Swedenborg in his Treatise on the Origin of the Earth, published in the year 1745. A few evenings since, conversing with a friend on the same subject, we were led to examine into some other of the writings of this extraordinary man;

man; and in the first volume of his philosophical works, part 3, where he treats of the universal chaos, it afforded us additional pleasure to find that *seven primary planets* were there likewise mentioned, and actually delineated. This important and valuable work, in 3 vols. folio, was printed under the author's own inspection, part at Leipzig, part at Dresden, as early as the year 1734; and is replete with solid reasoning, deep investigation, and unaffected piety. The witlings and superficial observers of the present age have hitherto been pleased to consider this astonishing author as an enthusiast and a madman; and even grave divines have not hesitated to pronounce his wonderful discoveries to be no other than waking dreams, or the reveries of a disordered imagination. But, Sir, it must afford pleasure to sincere lovers of truth, to perceive the time arrived, when wisdom is justified of her children. For my own part, I am firmly persuaded, with many others, that the *philosophical*, as well as the *theological* principles of this illuminated author, stand unrivalled, and will bear the test of the strictest examination. I regard him also as a divinely-inspired herald and messenger, commissioned to proclaim the most important truths to mankind; and doubt not but his works will be the delight and admiration of succeeding ages.

London,

I am, Sir, &c.

Jan. 14, 1791.

VERITAS.

WE have also received a Letter to the same effect as the above, from another Correspondent, *B. C.* accompanied with the following remark.

"A French author of some fame, the late Mr. De Buffon, had himself taken notice of the same seventh planet much before Mr. Herschel; but then it was in a work which he took almost word for word from Swedenborg, without mention-

mentioning his name ; so that Swedenborg has, in all respects, the honour to be the true discoverer of that number of primary planets."



EXPLANATION of II SAM. xxiv. 2, 10, 11,
12, 13, 14, 15.

" King David said to Joab the captain of the host, Go now
" through all the tribes of Israel, from Dan even to Beer-
" sheba, and number ye the people, that I may know
" the number of the people. And after David had num-
" bered the people, the word of Jehovah came unto the
" prophet Gad, saying, Go and say unto David, Thus
" saith the Lord, I offer thee three things ; choose thee
" one of them, that I may do it unto thee. Shall seven
" years of famine come unto thee in thy land ? or wilt
" thou flee three months before thine enemies, while
" they pursue thee ? or shall there be three days pestilence
" in thy land ? And David said, Let us fall into the hand
" of Jehovah. So Jehovah sent a pestilence upon Israel,
" and there died of the people seventy thousand men."

FROM the above passage it appears, that the numbering of the children of Israel was a most heinous offence, which required an extraordinary degree of chastisement. But wherein the crime lay, is not easy to discover from the mere literal sense. Neither does it seem agreeable to the laws of justice, that any one should be punished for taking the number of an army, which one would think is an act not only justifiable, but absolutely necessary to be done. We may therefore be assured, that so heavy a judgment, as the destruction of seventy thousand men, would never have been permitted to fall upon that people, unless the numbering of the tribes had implied the most consummate wicked-

ness

on their parts, as well as on the part of those whom they represented. Let the internal sense explain how this is to be understood.

The *tribes of Israel* represented all the truths and goods of faith and love. The *numbering of them* signified the arrangement and disposition of those truths and goods, which are constitutive of the church in man; and as this arrangement and disposition can only be effected by the Lord, to whom alone the disposal of all things both in heaven and the church belongs, therefore David's numbering the people was a most grievous offence, because it denoted the evil of man's nature, in attributing to himself every thing good and true, and thus from a principle of self-righteousness interfering with the operations of the Lord's divine providence in the work of salvation. The consequence of which is, that man then thinks he merits heaven by his own works, and the good things which he does of himself; whereas all the good which proceeds from man, is in itself evil; and it is impossible for a man to resist evil from himself, for this would be resisting evil from evil; when nevertheless evil can only be resisted from good, that is, from the Lord. Man, however, may and ought to resist evil, and do good, *as of himself*, yet at the same time acknowledging that it is the Lord in him, who operates by him.

There are three plagues, or evils, which fall upon those who claim to themselves any thing good and true, and who suppose, that by their works they merit heaven. These three plagues were represented by the three things proposed to David for his choice.

The first is, the *seven years of famine*, by which is signified the total defect and loss of the goods and truths of faith and love: for as bread, food, wheat, barley, oil, wine, and other fruits of the earth, signify the goods and truths by which the spiritual part of man is nourished, so a famine,

or

or defect of such things, must necessarily denote the deprivation of all that is good and true.

The second plague proposed was, *three months flight before their enemies*, by which, in the internal sense, is signified continual persecution or infestation by evils and fakes. They who attribute to themselves any thing good and true, are incapable of combating against the evils and fakes which arise from hell; for these, in the spiritual sense, are the enemies, before whom they fly, and who give them no quarter.

The third plague was *three days pestilence*, which signified the vastation and consumption of all the goods and truths which they had received from infancy. By David's chusing the pestilence, in consequence whereof seventy thousand men died, was signified, that all the truth of faith, and all the good of love would be destroyed among the Israelitish and Jewish people; which also came to pass, when they rejected and crucified the Lord, from whom every good and truth is derived. *Three days* signify what is full and complete; so also does the number of men that died, viz. *seventy thousand*.

To the EDITORS of the NEW MAGAZINE, &c.

YOUR general invitation to correspondents inclines me to hope, your next Number will account for the difference in the first and second editions of the translation of Swedenborg's True Christian Religion, or Universal Theology, respecting the Decalogue. In the second edition, the first and second commandments are united, and the tenth divided in two;—but otherwise in the first edition. It is also observable in your Liturgy, that the two first make one, and the tenth two; but whether this difference is owing to the author, translator, or editors, I know not; therefore should be glad to have some reason assigned for such

such alterations in so divine an institution, as the Decalogue certainly is. Your attention to this hint will oblige an admirer of the Baron's writings, and a constant reader of your useful Magazine, although yet

Bristol,

A MEMBER of the OLD CHURCH.

Jan. 12, 1791.

* * * *

ANSWER.

WE are happy to embrace the first opportunity of complying with the request of the above correspondent, in making answer to the question which he has, with so much propriety, put to us. The following information, we hope, will prove satisfactory to him.

The division of the Ten Commandments, as they stand in the second edition of Swedenborg's True Christian Religion, and in the Liturgy of the New Church, is the proper division agreeable to the author's original Latin, as well as the *ancient* usage of the Christian Church. The reason why it was not so divided in the first edition of the True Christian Religion, we understand, was, because the translator of that work was apprehensive it might give offence to some English readers, who had been so long accustomed to the other division, as even to conceive a veneration for it. But when the writings of Baron Swedenborg began to be a little more generally known, and in consequence thereof men's prejudices in favour of established customs, *merely as such*, were considerably abated, it was thought proper, on printing the second edition of the work above-mentioned, to make the same division of the Decalogue, as the author himself had done in the original: and this more especially as it was considered to be the *true* and *proper* division.

That the division of the Decalogue, as printed in the Liturgy of the New Church, both in regard to the two

tables, and the ten Commands, is the true and proper division, will appear evident on examining their nature, end, and contents. It is universally admitted, that the Ten Commandments were written upon two tables, and that on the first table were written four commandments, having respect to man's duty towards God, and on the second table the remaining six, which regard man's duty towards his neighbour. Accordingly the Christian Church, prior to the time of the Reformation, made the fourth or last commandment of the first table to be that beginning with these words, *Honour thy Father and thy Mother, &c.* agreeable to the order in which it stands in the New Church. But among the many enormous abuses which had crept into the church, this also was one, namely, that the Roman Catholics interpreted the fourth commandment as not only licensing, but even enforcing the worship of the Virgin Mary, whom they impiously and idolatrously supposed to be the Mother there meant. When the Reformation took place, the Protestants with great propriety rejected this abuse of the commandment, as most dangerous and fatal to the church: but being ignorant of the internal sense of the holy Scriptures, or who and what were meant, in that sense, by the Father and Mother which are to be honoured; and consequently not knowing the true spiritual reason why that commandment was written on the first table, they ventured to shift it to the second, which regards our duty to our neighbour; hoping thus to be entirely clear of the Popish abuse. But in this, as in many other points, by endeavouring to avoid one evil, they fell into another; for, having removed one commandment from it's proper table, in order that they might still preserve the due number in each, they split the first commandment into two, and ran the ninth and tenth into one.

The external conduct of a Church has always carried with it something singularly expressive of it's internal faith,

the peculiarity of it's worship. Thus as the distinguishing feature of the Protestant Churches has been *faith*, so they were naturally led to select that doctrine of the Popish Church which was most favourable to their new scheme of salvation, and thereon to erect a superstructure which should most effectually distinguish them. This doctrine was that of a Trinity of Persons in the Godhead, originally maintained by Roman Catholics and Protestants. As the prevailing evil in the Romish Church was the lust of dominion over the holy things of the Word, and over the souls of men, therefore they raised a system of idolatry, congenial to that love of self, on the perversion of such images as in the letter *seemed* capable of countenancing the worship of dead men; to the honours of which worship many of them expected to arrive by canonization after death. Protestants, on the other hand, seemed to be influenced by different motives; and accordingly, the doctrine of justification by faith alone being their grand topic, and this being it's very birth, life, and support to a division of God into Three Persons, they only acted in conformity to these acknowledged principles, when they divided the first and great commandment, (which, like it's DIVINE AUTHOR, should be but ONE,) into two distinct commandments, as there were two distinct Gods whom we are commanded to worship.

Having said thus much in regard to the conduct of Protestants in first altering the division of the Commandments, we shall now in a few words give a further reason, than what has been already advanced, why the New Church in the Liturgy has restored the true division, as well as given the literal translation from the original Hebrew.

By the internal sense of the fourth commandment we are taught, that the Lord is our Father, and the Holy Word, or the New Church, our Mother. And this is the reason

why that commandment properly belongs to the first table; for the Word being from the Lord, is divine, and as such it is also the Lord himself, according to John i. 1. The same is also true of the church, for it is the divinity proceeding from the Lord, as received by the members of the church, and by no means any thing belonging to man, which constitutes the church.

As the first sentence in the Decalogue is, in a general point of view, the life and soul of all that follows; so in a more particular sense is it the life and soul of the first table. And so again, the fifth commandment, being the first of the second table, viz. *Thou shalt not kill*, is also, in subalternity to the former more universal sense, the very life and soul of all the following; for as *murder* includes every species of ill-will to our neighbour, so the internal *shunning of murder* includes every species of mutual love and charity. Such, and a thousand times greater, is the wonderful perfection of these heavenly commandments.

The circumstance of the terms *Father* and *Mother* being applicable, in the literal sense, to the parents and guardians of children, does not properly rank that fourth commandment in the second table; for the duty which children, by virtue thereof, owe to their parents and guardians, is not so much a part of *neighbourly love* (the true characteristic of the second table), as a *kind of worship* (peculiar to the first table) paid by them to those, who stand as it were *in the place of the Lord*, during the time of their minority; in all which term, as the innocence of ignorance prevails, the Lord permits such *worship*, (if we may so call it,) or rather *honour*, to be paid by children to their parents. From which consideration it is evident, that the fourth commandment, viz. *Honour thy Father and thy Mother, &c.* properly belongs to the first table; and that there is nothing even in its literal sense, which opposes such arrangement.

But the great reason why the New Church makes only one commandment of what the Protestants make two, is, because the whole substance and design of *their two* is evidently but *one thing*, namely, the worshipping no other God than the Lord alone. And as this is the sole and simple end of both, we see no necessity for dividing what God himself has joined; but rather consider the external division of that first and great commandment, as a strong presumptive proof of the mental acknowledgment of more Gods than one.

Other reasons might be advanced in opposition to the Protestant division of the Ten Commandments, and in favour of that which is adopted by the New Church; but we trust the foregoing observations will be found sufficient to justify the conduct of the members of that Church, in having so rigidly adhered to what they humbly conceive to be the truth, independent of all prejudices either for or against any party in Christendom, whether they be of the Popish or the Protestant persuasion.

R. H.

A NEW DICTIONARY OF CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. *Interspersed with occasional Remarks.*

[Continued from p. 467, of Vol. I.]

ALAMMELECH, a city of the tribe of Asher, (Josh. xix. 26.) by which is signified something relative to blessedness in the internal, and it's correspondent delight in the external.

ALARM, or *sudden terror*, is predicated of the understanding, more than of the will; and consequently is expressive of the expectation of immediate destruction by those who

who are principled in falses of doctrine, and evils of life. The term *alarm* is used in the Word, when the subject treated of is the approach of the last judgment, and the coming of the Lord.

ALAS, a term of lamentation on account of the desolation of good and truth in the church. When repeated more than once, it denotes the most grievous lamentation for impending damnation and misery, as in Rev. xviii. 10. and in Chap. viii. 13; in which last place the English translation has it, "*Wo, wo, wo to the inhabitants of the earth,*" &c.

ALIEN, or *stranger*, one who is out of the pale of the church. The word *alien* or *stranger* has various senses, according to the subject treated of; which indeed is the case with almost every expression in the holy Word. In the good sense, that is, when the subject is concerning those who are in a state of simple good, but not so much in truth, the term *alien* or *stranger* denotes those among the gentiles, who, notwithstanding their being out of the pale of the church, and consequently ignorant of the Lord, yet live a good life according to the best of their knowledge, and are desirous of genuine truth. These are the *aliens* or *strangers* spoken of in the Prophets, and other parts of the Word, who shall build up the walls of the desolated church; that is, among whom a new church shall be established.

In an opposite sense, an *alien* is one who is neither a true member of the genuine church, nor even of the Lord's universal church, which is extended over the whole earth. In this sense, those within the pale of the church, who do not acknowledge the Lord, nor keep his commandments, as well as those without the church, who are not principled in charity and mutual love, are *aliens* and *strangers*, having nothing within them of that heavenly life which constitutes, in

language of Scripture, "mothers, and brothers, and sisters." Strictly speaking, an *alien* (*alienus*) has respect to those who are in evils; while a *stranger*, or *foreigner*, (*alienigena*), denotes those who are in falses.

An *alien* also denotes one who dwells in the literal or external sense of the Word; for this sense, separate from the internal sense, is comparatively like an *alien* or a *stranger* who is only admitted to the gates of a palace, and not introduced to the family within. The holy Word, in it's internal sense, is this palace; the literal sense it's gates; the family within are the angels; and the Master of the house, or Father of the family, is the Lord.

ALIKE. Nothing in the universe is so absolutely *alike* or *similar* to another, in every respect, as that it may be substituted instead of it. Still, however, there may be a general *likeness*, whereby different things may harmonize together. The general *likeness* which prevails in nations, kingdoms, and families, is derived from the general *similarity* of their religious sentiments and train of thinking. This is the reason why the Jews, to this day, are *like* their great ancestor Jacob; and hence it is, that almost any person, on seeing the face of a Jew, instantly recognizes his religious principles.

There may be also a more particular *likeness*, whereby two things will naturally tend to each other; as is the case, abstractedly, with the affections of good and truth, and in respect of persons, with the husband and wife who are in true conjugal love.

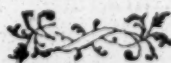
It is provided by the Lord, that there shall be born into the world suitable conjugal pairs, who are so much *alike*, that there is a certain internal effort or tendency to be united together; which, if not effected in the present life, will, after the death of the body, as it were by fate, instinct, or internal dictate of the mind, be most intimately conjoined; and yet, notwithstanding such an appearance of chance

chance or fate, by reason of unexpected and astonishing occurrences, it is all of the divine providence of the Lord, whose government of the universe entereth into the most minute particulars that can possibly be conceived.

ALIVE, possessing love and wisdom, which are the constituents of spiritual life. In a supreme sense, the Lord alone is *alive*, because He alone possesseth in himself divine love and divine wisdom, being as he says "life in himself." In a spiritual sense, man is said to be *alive*, when he has faith in the Lord, and lives according to his commandments: faith in the Lord is the life of his understanding, and obedience to his commandments is the life of his will. These two lives are necessary to make a regenerate man, wherefore it is said in Gen. ii. 7, that "Jehovah God breathed into man the breath of *lives*, and man became a living soul."

ALL, has various significations, according to the subject treated of. Sometimes it signifies the whole creation; other times, only those who are regenerate, or new creatures. In this latter sense it is said in Mark xvi. 15, "Go and preach the gospel to *every* creature;" meaning to *all* who are capable of becoming regenerate. So in Isaiah xlv. 22 it is said, "Unto me *every* knee shall bow, and *every* tongue shall swear." And in Rev. v. 13, John says, "And *every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ages of ages." In which passage *every* knee, *every* tongue, and *every* creature, do not mean *all* in the universe who have existence, but *all* who are generated by the Lord, and by him elevated into the highest, middle, or lowest heaven.

[To be continued.]



THE NEW
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CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For FEBRUARY, 1791.

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By A SOCIETY OF GENTLEMEN.

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[PRICE SIXPENCE.]

TO CORRESPONDENTS.

AN Answer to the Question proposed by *Philo*, concerning "the Sins of the Fathers being visited upon the Children, unto the third and fourth Generation," is intended to be inserted in our next Number.

We shall also endeavour to illustrate those Passages of Scripture, which our Correspondents *H. B. W.* and *J. Bingley*, request to be taken into Consideration.

The Remarks of *Senex* are unavoidably postponed till the next Month.

Several other Letters of Importance are also intended for Insertion as speedily as possible.

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To the EDITORS.

GENTLEMEN,

IT is a most certain truth, that the full meaning of those words contained in the Lord's Prayer, can never be comprehended to eternity, because they have respect to the Lord, who is Infinite ; but yet, by the divine mercy of the Lord, we may see (even in this life) a spark of that glory that will be emanating and expanding it's beams with increasing beatitudes to infinity.

I was led to the above, by the consideration of one phrase in that prayer, so properly adopted by the New Jerusalem Church ; I mean, *Forgive us our DEBTS*, in contradistinction to the Old Church, which says, *Forgive us our TRESPASSES*.

I think, by making use of the word *trespasses*, this idea is implied, *That evil has a positive being*; whereas it is a negative being, if I may be allowed such an expression. Now the word *debt* evidently supposes this; for what is a debt? a non-payment of that which is due to the creditor:—the Lord is that creditor; he has given us an infinite credit of love and wisdom; all that we have, all that we are, is the Lord's due, and who can repay! nay, the most exalted celestial angel will never be able to strike off the least iota of this divine credit to all eternity.

It appears to me that evil is a negative, not a positive quality; a coming short of the glory of God; a deficiency producing irregularity in the divine order, like a river that, having burst it's bounds by a breach in it's banks, forsakes it's proper channel, which though small at first, carries increasing ruin and devastation with it; the more the spring supplies, the more it perverts that stream, and the breach grows wider. It is a privation; for as darkness is a privation of light, so is evil a privation of good. In some degree it may be compared to a clock; stop the pendulum, it ceases to go. Now this non-action cannot be said to be a positive quality, but a negative one; it is a privation of that order proposed by the workman; and though he might foresee that by stopping the pendulum the clock would cease to go, yet his intention, his joy, his delight is, that it should go; neither could his mechanism be said to go freely, if there was not a possibility of stopping it. The artist wills not it's stopping, though he foresaw it; but willed it's going; therefore the idea of it's stopping was not in him a positive, but a negative. And in this manner, I presume, it may be said, that the foreknowledge of evil is in the Divine Mind negatively; for as all things that ever were, are, or will be, exist in the Divine Mind, so also does a foreknowledge of evil,—but as a negative, not as a positive; neither could

Lord prevent evil, and at the same time leave man his
 freedom; for freedom of the will consequently implies a
 possibility of evil.

I presume, in this mode, an answer may be given to
 those who say, How can the foreknowledge of evil exist in
 the Lord, without his willing it?

Evil being therefore a negative, or a non-payment of that
 debt of love which demands the whole of our will and un-
 derstanding, with all its constituents and derivatives, and
 having not of our own one single grain of love to repay
 this mighty debt, it is for that reason the Lord teaches us to
 say, *Forgive us our DEBTS.*

If you think the above is a grape from the clusters of
 error, by inserting it in your next Magazine you will
 greatly oblige, by the divine mercy of the Lord,

Your's,

IGNORAMUS.

Jan. 28, 1791.

To the EDITORS.

GENTLEMEN,

As you thought proper to insert my last letter in your
 useful Magazine, believing the contents of it might,
 through the divine blessing, be of some good to your readers,
 I am emboldened to address you again on a subject little less
 interesting than the former.

Before I was favoured with the perusal of Baron Swe-
 denborg's writings, I entertained the same blind opinion
 which thousands (for want of the *genuine* light of truth) do,
 respecting our Almighty Father being an *angry, vindictive,*
wrathful Being, on account of the sin of our first parents, as
 well as the sins of his posterity; being led into this error by
 various publications on the subject, as well as attending to
 the

the scriptures in their *literal sense only*. On these accounts I also as madly believed it was necessary that a second Person in the Godhead should make an atonement or satisfaction in order to appease the wrath of his incensed Father towards his poor sinful creatures ; both of which ideas tended to set the Almighty before my eyes in a most dreadful point of view.

But since I have read the works of the most illuminated Swedenborg, that true servant of the Lord, and thereby have been enlightened to see the fallacy of my former views I am quite ashamed that I should harbour such *unkind, unjust, and unscriptural* ideas of the *Divine Being*, whose very nature and essence is, I am now fully convinced, nothing but **LOVE and WISDOM**, as is plainly set forth in the sacred scriptures, and as plainly discernible to all who are *humble and wise* enough to read the same, under the influence of the Lord Jesus Christ, *who is the only true light of the world, the alone God of heaven and earth, and who always opens heaven and the true spiritual sense of his own most holy Word, to all who sincerely practise the work of repentance, and humbly approach him in his Glorified Humanity.*

Now, Gentlemen, as so many people mistakenly believe in these days, that our God is an *angry, wrathful, vindictive Being*, and of consequence casts his creatures into hell, it might probably tend to place the **ALMIGHTY**, our most merciful Lord and Saviour, in an amiable and true light before thousands, and also to shew how man damns his own soul, and casts himself into hell, if you would annex to this letter that most excellent chapter from Baron Swedenborg's Treatise on Heaven and Hell, (n. 545, &c.) namely, "*That the Lord casts none into hell, but that the spirits cast themselves into it.*"

Having received great light and comfort in times past by means of that sacred chapter, and always finding my

influenced with peculiar love to the most merciful and
merciful Lord, whensoever I read the same, I am the
more desirous to see it handed to the public by means of
your useful Magazine. In hopes of which,

I remain, Gentlemen,

Your sincere Well-wisher,

J. W. S——.

* * * *

THE Chapter recommended by our Correspondent, is as
follows.

*that the Lord casts none into Hell, but that the Spirits cast
themselves into it.*

It is a prevailing opinion with many, that God turns
his face from man, rejects and casts him into hell; in
word, that he is angry with him for sin, and inflicts vin-
dictive punishment upon him on that account; and they con-
firm themselves in this belief from like expressions in the
Scriptures, not considering, that the spiritual sense of the
Word, which is the true interpreter of the letter, is very dif-
ferent. Now the genuine doctrines of the christian church,
founded on the spiritual sense of the Word, teach us, that
God is not inexorable, nor implacable, neither hath any vin-
dictive wrath, nor casts any one into hell: and this all may
plainly know, that read the Scriptures with any degree of
divine light in their understandings, as he is there represented
the fountain of all good, love, and mercy, and conse-
quently, that it is contrary to his nature and essence to reject
and cast away any: but contrariwise, that he willeth the
good and happiness of all men, and dealeth with them ac-
cording to his infinite love and mercy. They that so read
the Word of God, will not fail to discern therein that hid-
den, spiritual sense, which gives light and life to the letter,
which

which is written in a sense accommodated to our natural capacities, and first rudiments of knowledge.

Men of an enlightened understanding, moreover, see good and evil in the same fulness of contrariety and opposition that heaven and hell stand in to each other, and how good comes from the former, and all evil from the latter; and consequently, that man is continually drawn to good by the Lord of heaven, as well as to evil by the attraction of hell; and that unless man stood between these two contrary attractions, he would neither have thought, will, or liberty, these being the effects of his equilibrium between good and evil; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man both bad and good, only with this difference, that in respect to the former, it's operation consists in withdrawing from evil; in respect to the latter, in attracting to all good; and the cause of the difference is the quality or will of the recipient.

It has here been shewed, that the evil which a man does is by influx from hell; and that the good which he does, is by influx from the Lord; but by believing [and consenting to it as such], that the evil which he does, is from himself, he makes it his proper own, and therefore is the cause of his own evil. Evil in man [as his choice] is hell within him; for whether we call it evil or hell, it amounts to the same. Now as far as man is the cause of his own evil, so far he is his own leader to hell; and so far is the Lord from being chargeable with his destruction, that he does all that divine goodness can do to deliver him from it, as far as it can consist with his choice and free will. All that becomes essential in a man's will and love, remains with him after death; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable

him; and therefore it is, that he who by choice consents in evil here, binds him to hell, and is actually in it as a spirit, even in this life, and after death desires nothing more than to be where his own beloved evil may be in its proper province and exercise; consequently, such a one is cast into hell by himself, and not by the Lord.

How the above is effected shall here be mentioned: when one first enters the other world, he is received by angels, who do him all kind offices, enter into conversation with him concerning the Lord, heaven, and the angelical life, and instruct him in various kinds and relations of good and evil: "but if the person (now become a spirit) be one that was acquainted with the like things in this world, but in his heart had rejected and despised them; in this case, after a short conference with the angels, he desires his dismissal: upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself; which done, he turns away from the Lord, and sets his face towards that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself, by the ministry of angels, and by an influx from heaven; but that such as are under the dominion of sin are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell; nor do those miserable wretches think that they so precipitate themselves, but only that they enter in of their own accord, though such of them as enter their dismal prisons under ardent propensities to evil, appear to the good spirits as if they were cast headlong thither; and from this appearance of precipitation comes the notion

of the Lord's casting them into hell by his almighty power. Let thus much suffice to shew, that the sinner's destruction and casting into hell, is not from the Lord, but from himself, both in this world and the other.

That the Lord, who is the essential good, love, and mercy, cannot exercise them towards all alike, is because the hindrances which evil and false lay in the way, and weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept it's love light and cheering influences, whilst the sun continues the same, all glorious, and strives to dissipate the obstructive medium; nay, transmits, though a fainter, light through the intermediate vail. The case is similar in the spiritual world; the Lord and his divine love are there represented by the spiritual sun, and the light thereof is divine truth; the black clouds are the falses from evil; and the eye signifies the understanding; and as far as any one there is in false from evil, in the same degree of darkness and thickens the cloud that surrounds him. This comparison may represent to us how the Lord is present to every man, but differently according to his recipiency.

Severe punishments are appointed for the evil spirits in the spiritual world, to deter them from the commission of evil; and the infliction of them appears as if from the Lord, but in reality it all proceeds from the evil that is in them. For evil and it's punishment are inseparable companions. Infernal spirits wish and delight in nothing more than to do mischief, and torment others that are not under the divine protection; and as all that offend through malicious wickedness withdraw themselves from that protection, so such they rush and exercise their cruelty. This may be illustrated from the administrations in this world, where the punishment also follows it's evil. Thus human laws have provided

provided a penalty for every crime, and which the delinquent
 upon himself, only with this difference, that offences
 be concealed here, but not in the other life. Thus the
 can no more be said to be the author of the sinner's
 ery, than the king, the judge, or the law, to be the cause
 the criminal's punishment, as having nothing to do with
 guilt that entails it upon him.

ESSAY on the COMMUNICATION between the
 SOUL and BODY.

[Continued from p. 31.]

II. That the Sun of this Natural World is pure material
 Fire, and that from, or by this Sun, did exist and does sub-
 sist this our World of Nature.

BY nature, or this mundane-system, we understand atmo-
 spheres and earths which we call planets, among which
 the terraqueous globe which we inhabit, with all it's fur-
 niture, and every thing visible in it and upon it. And that
 both this and the other planets owe their subsistence to the
 Sun, (which is not only the center of their revolutions, but
 also, by a kind of immediate presence, supplies them with
 light and heat suited to their occasions,) every one may ga-
 ther from the information of his senses, or from the writings
 of natural philosophers. Now, as they derive their subsis-
 tence, so does it follow, by a natural deduction of reason, that
 they derive also their existence from it, seeing that continual
 subsistence implies a continuation of first existence, and con-
 sequently, that this natural world was created by God
 through the instrumentality of our natural sun. It has
 been observed before, that spiritual and natural things are
 totally distinct as to the condition of their existence, and
 that the origin and subsistence of spiritual things are derived

from that sun, which in it's essence is pure love; and in the midst of which the great Jehovah, who is the creator and upholder of the universe, has his more especial manifestation and residence. And by parity of reason It follows, that natural things in like manner are derived from and sustained by our material sun, and both from God, and this as evidently as the effect follows from it's cause. And that this our natural sun (from which our whole planetary system derives it's origin) is pure fire, appears to a demonstration from it's effects in the focus of a burning glass, from the degree of it's heat in an exact ratio to the angle of incidence, made by it's rays, according to the different climates and seasons of the year, and from sensible experience in numberless other instances. They who are utter strangers to the fore-mentioned distinction of the origin of things spiritual and of things natural, are apt to confound both, and to conclude from the deception of the senses, or from false reasonings, that spirit and spiritual things are nothing more than a purer kind of matter exalted and sublimated by the operations of heat and light, and consequently that love and wisdom proceed from no higher original. They find that whatever objects present themselves to their sight, smell, touch, &c. are so many different corporeal forms, and so erroneously infer, that all intellectual things are from the same natural source, and so become naturalists or atheists, whose wisdom may be compared, according to that vulgar proverb, "to putting the cart before the horse;" whereas the true philosopher, who rightly distinguishes things according to their proper essences and sources, considers this natural world but as the ectype or material representation of the spiritual world it's archetype; he discerns that all influx is spiritual, and as such proceeding from the soul to the body, and that the organs of the latter are no other than so many vehicles or mediums whereby

the soul materializes it's operations in outward nature, and gives to them corresponding forms. All they who argue on the contrary side, viz. for influx from matter, do, in their reasonings, resemble the retrograde motions of the crab; and however they may think themselves quick-sighted as Argus, they are only like Argus asleep, or with his eyes shut; nor are all their boasted conclusions in favour of a creative nature and co-extended God, any other than the wild productions of a disordered mind.

VIII. *Hence it follows, that whatever proceeds from this material Sun, considered in itself, must be void of Life.*

EVERY one that rightly exercises his intellectual faculties, and is not governed by mere sense, is capable of knowing, that love in it's essence is a vital principle, and that it's form is spiritual fire; and that, on the other hand, our elementary fire, considered in itself, is destitute of any such vital principle, and consequently that the sun of the spiritual world, which is pure love, must be replenished with life, and that our natural sun, which is mere fire, must be void of life; and that therefore every thing that proceeds from them must partake of the nature of their respective sources. There are two principles that produce all effects in the universe, viz. life and nature; and we then think and speak according to the true law of divine order, when we maintain, that the living spiritual principle within influences and actuates external nature; but it is not so with those who place inanimate nature before and above the living principle. Such are our naturalists who invert the divine order, and give nature the pre-eminence over spirit, that they may justify to themselves their sensual indulgences, whilst they live in a total neglect both of the rational and spiritual life. All such deceivers and perverters of the truth, whether they be called atheists here, or satanic spirits in the kingdom of darkness,

darkness, are ranked, in scripture-language, under the denomination of the dead. Thus in Pl. cvi. 28, "They joined themselves unto Baalpeor, and eat the offerings of the dead." So Psalm cxliii. 3, "The enemy persecuted my soul, he hath made me to sit in darkness as the men that have been long dead." And in Apoc. i. 2, "I know thy works, and that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die." The persons here said to be dead, as being in a state of spiritual death and condemnation; for such is the condition of those who set up inanimate nature in the room of the living God, and make that to be the author of life, and the light of truth, thereby extinguishing in themselves every idea of the true God, of heaven, and of eternal life. All who thus put error for truth, resemble those birds of night, to which darkness is light, and light darkness; and as falsehood is truth to them, so likewise evil is their good, and therefore they may be compared to those ravenous birds and beasts, whose most delicious repast is stinking carrion. The persons here described are all for physical or natural influx; and if at any time their expressions lean to the opposite side, this is in conformity to the system they outwardly profess, and not to any conviction of mind.

[To be continued.]

REFLECTIONS on ANIMAL REPRODUCTIONS.

IT was a long time supposed, that animals could only multiply by eggs, or by producing young alive; but we have since found that this principle is liable to exceptions, as we have discovered certain animal bodies, which can be divided into as many complete bodies as we please; because

the defect is wanting to each piece, when thus separated is soon repaired. It is no longer doubted that the polypus belongs to the class of animals, though it much resembles plants, in its form and manner of propagating. The barrenness of these insects may be cut in any way, and into as many pieces as they are cut, there will be so many complete polypuses. Even from the skin, or smallest bit cut from the body, there will grow one or more of the polypuses; and, if the several little bits cut off are put together by the ends, they unite, and become one and the same body. This discovery gave rise to other experiments: and it has been found, that the polypus is not the only animal which can live and grow, after having been cut in pieces. The earth-worm also multiplies when cut in two; to the small part there grows a head, and the two pieces become two complete worms. After having cut the worm in two, it would be to no purpose to put them together, in order they may unite them. They would not join. They remain some time in the same state, except that they grow more or less; then there appears at the end of one of the pieces a little whitish pimple, which gradually enlarges and lengthens. Soon afterwards, the rings are seen, at first very close together, but insensibly extending on all sides. New rings, new heart, new stomach, and many other organs, form with the rest. The following experiment may daily be made with snails. Cut off the head, without going much below the two principal horns, and at the end of a certain time, the head will grow again. It is the same with lobster's claws. If one of them is broken off, and the lobster afterwards put into the river, it will, in a certain time, get a new claw. Another very wonderful experiment has been made, by M. Duhamel, upon the leg of a chicken. After the leg bone, which had been broken, was perfectly recovered, and the calus formed, he cut off all the flesh of that

that leg, to the very bone; those parts grew again gradually, and the circulation of the blood was again restored. We are convinced, then, that some animals are perpetuated by being cut and divided, and that certain insects are produced in the same way as a branch shoots out of the trunk of a tree; that they may be cut in pieces; and that the smallest of these pieces will produce others; that they may be turned inside out like a glove, and still continue to live, eat, grow, and increase their kind. Here there arises a question, which no naturalist possibly can resolve in a satisfactory manner. How does it happen that the parts cut off grow again? It must be presumed, in this case, that the germ is spread over the whole body, whereas in other animals it is confined to certain parts of it. The germ develops itself as soon as it receives proper nourishment: thus, the cutting the animal only supplies the germ with the nutritive juices, which would otherwise have flowed elsewhere, had not their course been diverted another way. Each bit of a polypus or worm contains in itself, like the bud of a tree, all the intestines necessary for the animal. Those parts essential to life are dispersed over the whole body, and there is a circulation even in the smallest particles. Besides this, we cannot comprehend all the means which the Author of nature makes use of to dispense life and feeling to such a prodigious multitude of beings; neither have we a right to maintain, that the animals above mentioned are the only exceptions to the general rule, in regard to the manner of increasing. The fertility of nature, or rather the infinite wisdom of the Creator surpasses all our weak conceptions. The hand which formed the polypus and the earth-worm has proved to us, that when necessary, it can make the animal form and constitution like simples or plants. It has done it still more in other cases; and, descending gradually, has arrived at the utmost limits of animal

But these limits are unknown to us. Let us, therefore, have a humble sense of our ignorance; let us admire and adore the supreme wisdom.

The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Continued from p. 36.]

IN consequence of, and in connection with this, are the earthquakes terribly felt; that is, inward fear, trembling, and horrible anguish; men's hearts failing them for fear of those things which are speedily coming on the earthly powers of darkness, which are shaken in their souls, and in dreadful apprehension of continuing eternally in this state of calamity and distress, internal famine and pestilence; and this must necessarily be their case, while they depend on their reputed mother the church, who has nothing to give for her offspring to feed upon, but the starving husks of darkness, error, confusion, and contrariety; no consolation can be administered from without, for there is no one doctrine but what is so mixed with error, and falsified, that it opposeth, clasheth with, and often flatly contradiceth declarations in revealed truths.

If a convenient season should offer, we may more fully and particularly consider the remaining part of our Lord's words on this subject. But we will now proceed according to our intention.

The one grand and principal error, the source and fountain of all the rest, is the very absurd, gross, mean, and false conception of the gloriously tremendous, and awful Deity, taught and enforced for divine truth. While these falsities are thus taught and received, it is impossible there

should be any truth of doctrine in the church, but what is falsified and covered with darkness. These gross and fundamental errors, false ideas of, and doctrines concerning the Deity, and what God is, are such, and have brought such affliction, oppression, and spiritual tribulation on the truth, as was never known among any heathens, or professors, in any age of the world, since the beginning of the creation which God created, unto this time, neither shall be.

Instead of acknowledging the one indivisible, immutable God, the source and filler of all things, consisting incomprehensibly in glory, majesty, virtue, and power; this glorious Being of all beings is set forth and represented as consisting in Tripersonality, and at some very great distance, separate from his creatures; and they ascribe unto the Deity such passions, tempers, and affections, as are found in the unregenerate fallen nature of sinful man, which is mere confusion and contrariety; telling us, that he is sometimes angry and wrathful, at other times pleased and loving; sometimes hating, and at other times approving, &c. And that this changeableness in the Creator is in consequence of, and affected by, the actions of the creature. And in order to confirm this false absurdity, it is made to give birth to one still greater; which is, that in this one divine essence, in eternal unity, there is a plurality of Gods, consisting in three distinct separate persons; representing the two first opposite to each other, the one of vindictive wrath, and inflexible infinite justice; the other, of infinite mercy and goodness. And in many of their words and expressions, called prayer, they will address, in separate petitions, each of these three persons separately; whereby it is evident that they do not confess and worship a Triune God, but a Trinity of Gods. But the loving Father, our Lord and Saviour, has taught us to pray to one God only, for his alone is the kingdom, the power, and the glory for ever.

I know

I know it will be said that the church does not worship three Gods, although it acknowledgeth three separate persons in the Deity, each person to be God; but this is mere confusion and contradiction, as if ashamed of the absurdity, outwardly denying what is inwardly received, believed, and confessed; for I will appeal to any, or every one, who are members or sons of the church, and ask, that if they turn inward, and examine impartially, and speak honestly, if they do not believe in and confess three Gods?

It will readily be allowed by all, that although divinity is superior to reason, it is not contrary to it; but the notion and idea of the world's being created and preserved, a lost world restored, and man redeemed, recreated, and glorified, by three Gods, is as contrary to the light of reason, as to the light of truth itself, and may be called the very perfection of error and darkness, and must be the source of innumerable evils; for all doctrines raised hereon must be confusion, opposition, contrariety, uncertainty, and even falsity; no clear truth can be taught, especially since, as has been already shewn, the church represents these three distinct separate persons as of different minds.

Now it is evidently clear and manifest, that all the divinity in the present christian church is founded upon the idea and conception of three Gods, and this throughout the whole christian world. And this is confirmed by almost every sermon and treatise of divinity, as well as by that creed which is made the pillar, where we read, 'The Father is God and Lord, the Son God and Lord, and the Holy Ghost God and Lord.' And the church farther declareth, 'That we are compelled by the christian verity, that is, by the sacred truths of christianity, to acknowledge every person himself to be God and Lord.' Now can any thing be more express than this, that there are three Gods? and yet inconsistently followeth, 'That we are forbid by the

catholic religion to say there are three Gods, or three Lords;’ as if the catholic religion were somewhat diametrically opposite to the christian verity.

Now what is this but teaching that we are under an indispensable obligation of inwardly acknowledging, believing in, and worshipping three Gods, but must not outwardly declare and confess it?

I confess it is taught, that these three persons are one essence; but it must be acknowledged by every wise man that the doctrine of three distinct separate persons in the Godhead, each person acknowledged to be separately God and Lord in himself, must necessarily beget in the minds of men a perfect idea of three different Gods. And farther the church so imposeth this doctrine on her sons, that they shall thus think on a trinity of Gods, under pain of eternal damnation.

[To be continued.]

*The WISDOM of GOD in the CONNECTION between
the different PARTS of NATURE.*

AS all the members of the human body together form one whole, which is constructed and planned with infinite wisdom; so also the different species of natural productions are so many members of which the supreme wisdom has composed one perfect whole. It requires but little attention to be convinced, that every thing in nature is linked together. It is evident that the several sorts of minerals which the earths nourish and preserve the vegetables, without which the animals could not subsist. Fire, water, and air, are indispensably necessary for the preservation of this terrestrial world. This forms an indissoluble bond between all the beings of which our globe is composed; and it has been demonstrated by naturalists, that this globe itself has necessarily

connection

connections with the sun, the planets, and all the creation. What less than boundless wisdom could combine together such infinite multitudes of different substances, and form them into one? What but that could link together so many millions of different creatures, in such a manner that they should serve for the subsistence of each other? That we may not be lost in this immense ocean, the creation, let us only dwell on the subject of our globe, which makes so small part of it. From the wisdom we shall discover in this, we may form a judgment of the whole universe. Let us at present only reflect on what we have before our eyes, and examine the animal kingdom in respect to it's connection with the rest of nature; and if we consider the wants common to all animals, we cannot avoid being struck with the admirable harmony there is visible in it. Warmth, air, water, light, all these things are absolutely indispensable for the preservation of all creatures. But there must be a just proportion of them. The too much or too little would be equally hurtful, and would turn nature into chaos. A degree more in the universal heat would destroy every living creature. For if our earth, taken in the whole, should receive more of the sun's heat, the summer, in every climate, would consequently be hotter than it is at present. Experience tells us, that in all countries the heats are sometimes so great, that if they were to increase, or to last longer, men and animals would die, and the plants would wither and perish. On the other hand, if we had less heat, it would be as bad, since even as it is, the cold is sometimes so severe, that animals are in danger of being frozen, and do often die of cold. The earth then receives the precise degree of the sun's heat which is proper for all creatures, and any other would be fatal. There is the same just proportion in the rising of the vapours depends chiefly on the weight of the air, and the rain on it's lightness. Now, if the air was not to condense and to rarify by turns, and become sometimes

sometimes heavier, and sometimes lighter, we should not have the variety of temperature so necessary for the vegetation of plants, and consequently for the support of animals. If the air was in general heavier than it is, it would be more loaded with vapours, clouds, and fogs, and from thence it would be wet, unwholesome, and hurtful to plants and animals. If, on the contrary, it was lighter, the vapours could not rise nor collect into clouds. It is the same in every thing. Nature always observes a proper medium; and as all the elements are regulated in the manner best adapted for the preservation of animals, so are they in perfect harmony with all other natural things. The air not only produces those variations of temperature which are so essential, but is also the origin of sound. It has been appropriated to our ear; and here again appears an admirable wisdom. For if the air was more or less elastic, if it was more or less thick, the ear would suffer by it greatly. The soft and pleasing voice of man would resemble claps of thunder, or the hissing of serpents. The air contributes also to the circulation of the blood; it penetrates into the very smallest veins. If it was thicker, its force would break every thing; if it was thinner, it would act too feebly. There are a thousand other connections that different beings have with the air, and yet it has all the properties which each requires. Now if we consider that many millions of species of plants and animals have all of them occasion for air, heat, and light; that each species differs from the others, and has its peculiar constitution, that it is weaker or stronger than others; and yet that the elements agree equally with all, and supply their different wants; shall we not acknowledge, that a boundless wisdom, to which nothing is difficult, must have formed this admirable connection and harmony between so many different beings? In a word, every thing in nature is formed by exact rules, and designed for certain purposes. Not only

the trees which rise so majestically, the plants so varied, the fertile meadow, the horse so useful to us, the flocks which feed us, the mines which supply us with ornaments and riches, the sea which furnishes our tables with exquisite fish, and conveys us from one region to another, the stars which shed their influence on our globes; not only these brilliant parts of the creation, but even the very moss, the little shell-fish, and insects, contribute to the perfection of the whole.

Almighty Being! Creator and Preserver of all things! can we contemplate these objects without thinking of thee, and admiring thy wisdom? Without thee all would be in darkness, confusion, and disorder. There would be neither connection, harmony, nor pleasure upon earth.

A TREATISE on the ORIGIN or CREATION of the EARTH, &c.

[Continued from p. 25.]

13. **B**EFORE the sun or time existed, it was from all eternity decreed and provided, that every thing in nature should thus contribute to introduce such a vernal season, to the end, that those eggs and seeds, which the earth then fostered in her thus purified matrix, might be excluded, and not only so, but likewise that she might nourish and bring up her offspring, as the common parent of all, and distribute to each of them, it's particular spring-time; so that there is nothing which does not exist under the auspices of such a spring. There was a time then, when the vegetable tribes first of all burst the teguments of their original seeds; and when the animals, (as well those which swim and fly, as those which creep and walk,) were first of all excluded from their eggs or matrixes, and afterwards nourished with a most highly concocted milky juice, issuing

as

as from the breast, out of the flowery bosoms of their fostering parent; which nourishment was held forth freely to them, till they were of age and strength to provide for themselves. (k) Unless heaven itself had been assistant in this original production of things, that effect could never have produced such a consequential train of effects, innumerable, each in it's turn to become another efficient cause to a degree of infinity. But these new-born creatures would immediately have perished, therefore the Divine Providence established and directed such an order, that in proportion as the causes produced their effect, the power of *perpetuating* what they produced should be constantly joined with the means of reproducing it, in which respect, they would mutually agree to admit the agency of each upon the other.

19. As soon as the earth had commenced her spring, she produced from the little seeds scattered all over her surface, (which now had completed their first stage of vegetation) most beautiful flowers of a thousand forms and colours, the delights of smiling nature: for earth the common mother, like the offspring she was to produce, first put forth the green herbs, and then the flowers, in such variety and beauty, that every flower seemed to contend with those which grew next to it, for the superiority; for nothing but what is most perfect can proceed immediately from the

Creator

(k) The like happens in our spring, by which, not only vegetables are raised again from their seeds or roots; but also the insects are hatched from their eggs, from the vernal warmth of the sun: not only those animals chiefly which do not continue their ages beyond the seasons of our spring, or summer, are thus raised to life; but the larger animals were to be produced in a continued spring, correspondent to their infant life, that they might afterwards conceive, bring forth, and nourish their young; and so by continual fostering and ardent care, refer in themselves as an image to that continual spring, which gave an origin to those animals, *emulous of it's operations*: thus both the one and the other are manifest instances of divine providence.

Creator, the source of all perfection. Thus how many different kinds of globe there were, diversely exposed to the solar rays, so many beautiful varieties of flowers bloomed; and even the northern regions had their flowers in abundance; but to describe those sportive exhibitions of nature, in words or numbers, would lead us into a subject without limits, for as every plat of grass produced it's virgin flowers, so every new spring added new kinds, even many never seen after. There were such as held forth, inscribed upon their leaves, in a different manner, the future revolutions of the globe, and of universal nature; some had the form of stars, or were variously marked with spots like the firmament with stars; some were like the sun's fiery body, and rays issuing from it; some represented the earth enlightened with his beams; some the planetary orbs in different colours, with their globes; and over all there was the likeness of crowns. Thus the first bloom of this spring exhibited, in it's particular flowers, so many general *perspectives* or pictures of their future offspring, and so many representations of the changes which should happen to the end of their series, in the future stages of vegetation. (1) Thus the earth, in this her sportive season, was like a new espoused bride, who walks stately in a rich embroidered mantle adorned with roses, and a garland of flowers on her head, exhibiting such an universal glow of blooming sweetness as might well invite

(1) It is common to those generations which go through changes of form, that they represent the *future* in the *prior*, and contain *posteriors* as *present*; for there is nothing which is not produced after the form of it's genetrrix, including in fact the common condition and lot of it's future offspring, then seen at present. Wherefore while these seeds unfolded themselves *successively* according to the order in which they existed, they could not but trace out in their disposition, an effigy of their universal species, which is every day plain and conspicuous in the growth of many vegetables, where new varieties seem to make a new species.

invite the celestial inhabitants into her bridal bowers, from whence she held forth of her virgin productions, on every side precious gifts of flowers, breathing grateful odours: every one of these, like their great parent, exhibited in their growth a kind of perpetuity, emulating her great spring-tide, but differing from each other a thousand ways in the processes of their vegetation; it was common with most to produce new seeds, the hopes of a future offspring. These being the ultimate effects of their germinating powers, and excluded from their husks, they dropped into the bosom of their mother earth, being covered with their leaves, which withering away produced new beds of mould, wherein to rear up and nourish their future offspring or species. Other productions were otherwise perpetuated, for they either call out fresh sprouts from their roots, and so renewed their flowers for a long time, or seemed to rise again from their own dissolution; for the sap dispersed in their fibres, which had been extracted from their mother, could not be fecundated or made fruitful, but by the action of *mere gravity*, reducing them almost to their first principles, as the earth was then only one great ovary, or an assemblage of seeds, till the soil was formed by the perishing remains of herbs, leaves, and flowers. Other differences we shall pass over, for every where there was a constant variety; such a magnificent scene did the earth exhibit, in this her first spring, on the theatre of the universe.

20. The earth thus covered with flowers, and advancing in her spring, there sprouted out of the new formed glebe, plants and shrubs: first the flowering shrubs, adorned with the bloom of spring; afterwards the tall trees covering the earth with a larger shade, stuck their roots deeper into the mellow soil, increased now with the relics of so many flowers; and spread abroad their heads like crowns in the air. Most of them, in imitation of the paradisiacal spring, contracted

contracted their seasons into one, being ever-greens; still putting forth fresh buds, which, after they had gone through the successive stages of their growth, concentrated their first powers, in their last stages of vegetation, when they produced flowers bearing seeds, in which nature infused a spirit. (m) These trees in some kind of fruit performed functions, like their common mother earth; for their seeds being deposited in a kind of ovaries, or small cases, they surrounded them with many tunicks, which being nourished and matured with circulating sap, they at last dropped them into the lap of their fostering mother, that from them she might continue the species; but all this with infinite variety, only with this general law, that every one should live under her auspices, and having once existed, should be able to perpetuate itself.

21. Thus the earth elevating herself from her surface, and turned into one continued grove, seemed to breathe nothing but plenty and sweetness; the twigs, leaves, and fruit

(m) The first generating or forming power, internally included in the seeds of vegetables, may be likened to the soul; for from this, and in the same manner, the bodies or substance of the plant are formed with continued members, ligaments, and vessels; or the stalks with their branches, leaves, tubes, and many other things which imitate, in their first sprouting, that of a fœtus. They in like manner accomplish their ages; they flourish in their infancy; they grow up to maturity; decline to old age; and die; with many more particulars. But such productions are the first and the ultimate powers of nature, resulting from the conjunction of her most native power in the *æthereal forms*, conjoined with the sluggish and passive powers of the earth, excited by the mediation of the sun's rays; from which origin in their first and ultimate powers, and hence also in the means of exciting them, they attain the most primitive and perfect image of their nature, and refer, as in a type, to superior or living essences. But what this seminal nature is in it's quality, cannot appear, unless from an investigation of the first forms in nature, which refer to both *active and passive* powers: as also how the sun's rays operate in conjoining these. But this would be too vast an undertaking to describe from first to last, for the present purpose.

fruit of every shrub and tree, exhaled fragrant odours, and filled the ambient air with vapours from the fertile soil; which furnishing sap for the purpose of vegetation, the roots, leaves, and sprouts of herbs and trees, transmitted it in a new form, by a copious perspiration or effluvium, to the atmosphere. This was that garden of delights, called Paradise, which was situated in the highest æthelial regions, and so nearer the sun. (n) It was watered by an innumerable quantity of streams, which breaking out from their fountains, intersected the surface of the earth, and meandering through beds of violets, and verdant banks, opened themselves a way in playful circuits, till their currents lost themselves in chinks, and subterranean channels; and like warm blood in the veins, moistening the members of their mother, returned by labyrinthal windings to their tepid fountain heads, like blood to the heart. Thus the earth, as one great body, like her flowery and fruit-bearing offspring, had her veins abounding with moisture; and hence she could continually nourish the roots and branches of her vegetables with that milky liquid, which constitutes the first rudiments of their seeds, or eggs. Thus ends the first scene of action on the theatre of this globe, decorated with such a noble and magnificent apparatus.

SECTION the THIRD, concerning the ANIMALS in PARADISE.

22. **T**HE earth thus furnished with a boundless apparatus, exhibited herself as the most magnificent theatre

(n) It was not unknown to the ancients, who had the gift of divination, that paradise was situated in the highest æthelial regions, so nearer to the sun; but cause in the present distance of the earth, they perceived such an effect could have existed from no given cause. This divination or guessing of their's was not far from the truth; for then indeed the earth performed her course, making the beginning and end of her year, in that region, which is called the superior æther.

of the universe; for so sumptuously was she adorned and decorated, that she might be said to concenter in herself alone all the dainties and opulence of universal heaven. All this, however splendid, wanted life, being only her beautiful and flowery robe, consisting of so many thousand vegetables. For nature proceeding from her own fountain, the sun, had already exhausted all her powers, in order to perfect this most flourishing kingdom of the vegetables; and in conformity to her constant order of progression, she had exerted her power in the lowest degree, by establishing the first sprouts as the rudiments of vegetation; afterwards she exerted it in the highest degree, by collecting and transferring it for the production of seeds, by which a new or secondary principle of vegetation existed. And now she commenced a great revolution, in which the former, as zealous of producing this, were again restored and continued. (c) The earth herself also had spent her strength, and consumed that fecundity which she had received, in forming

All and singular the things in nature, and her three kingdoms, which determinately, perform and finish such revolution; that is, they rise from their first principle in nature, and proceed in order to their last state; where, while they deposit new principles or rudiments of life, they return from these to their first. Thus they descend first, and then by new exalted principles ascend again. This is a constant process, not only among vegetables, but animals; for in general things, they imitate one another: for from the rudiments in her egg, and after her exclusion from it, first around the most simple airs or atmospheres, then included the intermediate, and lastly the outward air. These she coupled with others, that is, their indivisible parts or substances, which are the most active powers of her universe, with earthly principles, of themselves inactive, and this by the medium of the sun's rays; and so conceived new forms, which being included in seed, were to be the fertile seminary of new productions or births. But these last she excludes in reversed order; for first of all she perfected the forms which were to be removed by the outward air; then those of the middle nature; lastly, those of the grossest, by reason of which, as before said, the earth first produced flowers, then shrubs, then trees of a longer existence, and more perfect than the rest:

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forming the first rudiments of so many vegetables; neither did she any more exclude new seeds out of her common ovary; but only received such as were sown from her common productions, and thus raised up others as images of the primitive species; for now the glebe or soil was sufficiently formed on the surface of the globe.

23. But this magnificent apparatus, which was so abundant in plenty, did not exist for her sake; it was only for the animal kingdom yet to come, which was intended to enjoy these good things in abundance. The time also was at hand, that living creatures should be put in possession of this plenty. There was no fruit, nor indeed a leaf, or the least blade of grass, which did not in itself regard some use, not only for its proper bud or blades, but also for its own spring in particular, and the common benefit of the whole world; nay, more sublime *uses* yet, as they were to serve for entertainment and knowledge to the mind, which is infinitely superior to any other use.

[*To be continued.*]

so there is a progression from nature's first to her last, and from the last to the first; and the greater revolution is said to be as the exemplar, or consequence of the less. How this is brought about, is manifest from the series above; and that the same obtains every where in animals, is as manifest from the continued revolutions in their bodies, and the parts of which they are composed.

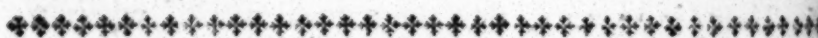
The ORIGIN of ANGELS and DEVILS.

[Concluded from p. 461 of Vol. I.]

WHEREAS all who shall hereafter be born, will all enter into the spiritual world, therefore that world is of such an extent and nature, that the natural world, where men dwell on the earths, cannot be compared therewith. This is evident from the immense multitude of men, who

the first of creation have passed into the spiritual world, and are there assembled together ; and likewise from the continual increase hereafter from the human race, which will be added thereto, and this without end, for the procreations of mankind on the earths will never cease. It has been shewn me at times to see, when my eyes were open, how immense a multitude of men is already collected there, which was so great, that they could scarcely be numbered ; they amounted to some myriads, and this only in one place towards one quarter ; how immense then must be the number in other parts ! for in the spiritual world they are all collected into societies, which are innumerable, and each society in it's place forms three heavens, and under them three hells ; wherefore there are some above, some in the middle, and some beneath, and under them again there are some in the lowest places, or in the hells ; those who are superior, or above, dwell among themselves in like manner as men in cities, to the amount of some hundreds of thousands. Hence it appears, that the natural world, wherein men dwell on the earths, cannot be compared to that world with respect to the multitude of the human race ; wherefore when a man passes from the natural world into the spiritual, it is comparatively like going from a small village into a great city. That the natural world cannot be compared with the spiritual world as to nature or quality, may also appear evident from this consideration, that not only all things exist therein, which are to be found in the natural world, but innumerable other things besides, which were never seen in this world, neither can they be made manifest to the bodily sight ; for in that world spiritual things are presented under all their forms, as it were, in a natural appearance, and each with an infinite variety ; for the spiritual principle so far exceeds the natural in excellence, that there are but few things which can be brought down to the natural

natural sense, this sense not being capable of apprehending one thing out of a thousand which the spiritual mind perceives ; and all things which appertain to the spiritual mind are also represented in forms before the sight of spirits. Hence it is, that the spiritual world cannot be described to it's magnificent and stupendous objects. These also increase according to the multiplication of the human race in the heavens, for all things are there represented in forms corresponding to every one's state with respect to love and faith, and consequently with respect to intelligence and wisdom ; thus with a variety continually increasing according to the increase in number. Hence it is said by those who have been elevated into heaven, that they have seen and heard therein such things as the eye never saw, nor the ear ever heard. From what has been observed, it may appear evident, that the spiritual world is of such a nature, that the natural world can by no means be compared therewith.



A VINDICATION of Baron SWEDENBORG'S WRITINGS
in Answer to the Rev. Mr. JOHN WESLEY.

Many of our Correspondents having expressed a desire to see a refutation of the unjust attack upon the character and writings of Baron SWEDENBORG, which the Rev. Mr. JOHN WESLEY has thought proper to publish in the *Arminian Magazine*, we are happy to inform them, and the public at large, that it is now in our power to gratify them in this particular, and to rescue both the author and his works from the unmerited aspersions which have been thrown out against them. Mr. ROBERT BEATSON, late of Rotherham, in Yorkshire, but now an inhabitant of the spiritual world, (to whose uncommon virtues and

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eminent piety we can, from personal knowledge, bear public testimony, a short time before his death employed himself in vindicating the writings of Baron SWEDENBORG, which have been so grossly misrepresented, misquoted, and falsified, by Mr. WESLEY. The result of his labours is now in our possession, which, on account of it's extreme length, we find ourselves under the necessity of considerably abridging; but as we believe it may be the means of removing many prejudices, which some have ignorantly imbibed from false and ill-founded reports, we judge it a duty incumbent upon us to publish the following Defence of Baron SWEDENBORG and his writings.

MR. BEATSON'S INTRODUCTION.

I Had lately put into my hands Mr. Wesley's *Arminian Magazine* for the year 1783, vol. vi. in which I find what he is pleased to stile his Thoughts on the Writings of Baron Swedenborg. Upon examining them, I was surprised at the unfairness of his quotations from that truly systematic author, and the extreme degree of illiberality which uniformly marked all his observations upon those excellent and highly rational, as well as spiritual writings. It gave me not a little uneasiness, that a man I respected, a man who had been in many respects of such great service to the world, should fall, in this instance, so much below himself, and act so unfairly: I hope Mr. Wesley had no motive in view, when he executed this design, but to do the cause of God and true religion service; I am sorry only that he chose this method of doing it; as God, who is a God of truth and justice, wants not falshood and injustice to support his cause; for that can alone be done by strict justice, and an inviolable adherence to truth. True religion wants no little, low, or mean art to help or support it, for it is

founded upon a rock : all we poor mortals have to do, is to dig deep, and clear away the rubbish under which it now lies, that we may found our own houses upon the firm rock of divine truth. For this purpose, the highly-illuminated man, Emanuel Swedenborg, has been raised up by the Lord, as the messenger of a New Church, even the New Jerusalem, founded not upon appearances, but upon real and genuine truth :—though I am afraid many more, besides Mr. Wesley, will continue to found their doctrines upon the sand and rubbish, rather than be at the pains of digging deep, and founding them upon the solid rock ; rather according to the letter of the Word, which in many parts contains appearances of truth, than upon the spiritual sense, which consists of genuine truth.

As many truly serious people may be led away with a false opinion of, and thence be prevented from reading those heavenly writings, by those extracts, &c. of Mr. Wesley's, I thought it incumbent upon me, as I am perfectly convinced that the truths of God from heaven are contained in Baron Swedenborg's works, to vindicate them, according to the power and knowledge our ever blessed Lord has been pleased to communicate to me. I wish some more enlightened friend to those writings had taken up the matter, for I think it is the duty of those who know their excellence, to endeavour to remove all false misrepresentation and imputation from them. All I wish is, to remove the stumbling-blocks and impediments tending to mislead or prejudice mankind against seriously reading those writings ; as I am well convinced, the internal evidence which is in them, of itself is sufficient to convince a good man of their truth, if he is rationally and seriously in search of truth for the sake of truth. If he can be brought to give them an impartial reading and consideration, it is not to be expected that truths of so deep and excellent a nature can be so laid upon

the surface, that to obtain them shall be as easy as gathering flowers; they are all interior truths, therefore must be interiorly perceived; and a man must think and act for himself, before he can enter into the spirit of these writings. Religion, before it deserves that name, must become a principle in man; it ought never to be called religion in any one, so long as it is founded upon the opinion of any man, or set of men; but only so far as it is founded upon examination and conviction from the Word of God, assisted by the writings of good men, who at divers times, and in divers manners, have been illuminated by God's spirit, and that of every denomination; for it is necessary a thing of such great moment should be viewed in every possible direction, as the apostle orders, 'Prove all things, and hold fast that which is good.'

To remove the impediments above-mentioned, is the only purpose of the following sheets. May the God of truth be with them and in them, and grant them efficacy, that the world may be convinced by them, and no longer be blinded by prejudice and passion towards those excellent things, revealed by him for their greatest good, through the agency of his servant Emanuel Swedenborg; for I scruple not to say, they are far more excellent, in my opinion, than all the writings I have ever read, except the Word or sacred scripture; and I have little doubt in saying, they are of much more value than all the religious books in the world, that have appeared since the days of the apostles.

A VINDICATION of BARON SWEDENBORG'S WRITINGS,
in Answer to the Rev. Mr. JOHN WESLEY.

YOU begin (page 437, vol. 6, of the Arminian Magazine for 1783,) with an extract from the Baron's

account of his own life and transactions; in making which extract, I think you have wanted candour; for it is a very lame and mutilated one,—and any person, not acquainted with the occasion of the Baron's writing it, (for you have not deigned to inform them,) would think that he was boasting of what he had done, and where he had been; whereas the truth is, his humility and modesty would not have permitted him to have given any account of himself, with respect to worldly affairs, but in compliance with a pressing request for him to do so, expressed in a letter from the Rev. Mr. T. Hartley, he was induced, in answer, to give the account of himself, from which you have made the extract; but lest it should have been so misunderstood, and this account of himself so misapplied, the Baron has transcribed Mr. Hartley's requisition, which I have here added: *My* she, "It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your departure from England, disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are *no friends to truth* may invent, to the prejudice of his reputation; may it not be of use, in order to repel any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices you have borne, your family and connections, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked, that so any ill-grounded prejudices may be obviated or removed; for where the honour and interest of truth are concerned, it certainly behoves us to employ all lawful methods in its defence and support.' After reflecting on the foregoing passage, I was (says the Baron) induced to comply with

"your

your friendly advice, by briefly communicating the following circumstances of my life." And at the conclusion of this letter are these words: "Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment, or wrong prejudice, with regard to my personal circumstances."*

[To be continued.]

* Swedenborg's Letter to Mr. Hartley, giving an account of himself and family, may be seen at full length in the first volume of this Magazine, p. 10.

To the EDITORS.

GENTLEMEN,

BEING a constant reader of your truly useful and interesting Magazine, I cannot help noticing and admiring your method of investigating truth, in explaining difficult passages of holy scripture, &c. I therefore take the liberty to request an explanation of the following passage, having frequently seen it quoted in vindication of the science of astrology.

* *They fought from heaven, the stars in their courses fought against Sisera.*" Judges v. 20.

Elucidate this matter now aright,
And let those hidden things be brought to light;
Mysterious, as when gloomy night pervades
Our earthly hemisphere with blackest shades.—
As when the sun's refulgent beams prevail
'Gainst night's dull, melancholy, fable veil;
And in the joyful morning spreads around
Resplendent glory, o'er the spacious ground:
So these unknown, mysterious, dark, conceal'd,
Intricate secrets, needs must be reveal'd;

And

And then the morning sun-beams will prevail,
And night no more our hemisphere assail.

Your compliance with the above request will much oblige,
Gentlemen,

With sincere respect and esteem,

Newark,

Your's, &c.

Feb. 9, 1791.

PHILO-VERITAS.

* * * *

As in the *Dictionary of Correspondences* the article ASTROLOGY will shortly come to be spoken of in it's proper place, according to alphabetical order, an explanation of the above passage in Judges is intended to be there introduced; but in the mean time we *augur* that it will make nothing in favour of *natural* astrology.

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

[Continued from p. 48.]

ALLELUJAH, or HALLELUJAH, denotes the joy of heart arising from the worship, confession, and celebration of the Lord as the only God of heaven and earth. In the Hebrew tongue, *hallelujah* literally signifies *praise ye Jah*, and by *Jah* is meant the Lord as to divine truth, or the divine existence proceeding from the divine esse; for the word *Jah* is taken from the word *Jehovah*, by which is signified the divine esse.

ALLIANCE, spiritual conjunction by faith and charity.
See AFFINITY.

ALLIGA-

ALLIGATION, or a *binding* to any thing, in general denotes conjunction; thus every man, by his life in the natural world, is *bound* or conjoined to some certain society, either in heaven or hell, and after death he never rests till he enters into it, and there takes up his everlasting abode.

ALLON-BACHUTH, (Gen. xxxv. 8.) literally means the *oak of weeping*, by which, in the spiritual sense, is signified the total expulsion of all hereditary evil from the lowest natural principle of the Lord's humanity. The *oak* signifies the lowest of the natural principle, and also what is *perennial*; *weeping* signifies the last farewell; hence came the ancient custom of *weeping* over the dead, at the time of their burial, although they knew that the carcase was then rejected, never more to be re-assumed. The same custom of *weeping* at funerals still prevails among the moderns, who (unlike the more wise ancients) vainly expect the resurrection of the material body.

ALMIGHTINESS, that power which the Lord possesses of himself to accomplish whatsoever is agreeable to his own divine order. Infinite or *almighty* power is therefore limited by the laws of divine order; which order being in itself absolutely perfect and complete, if any thing should be supposed to pass beyond the bounds thereof, it would necessarily lose it's divinity, and consequently be deprived of it's power. *Omnipotence*, or *almightiness*, is predicated of divine truth proceeding from divine good; and in respect of the Lord, has immediate reference to his Divine humanity. This *omnipotence* of the Lord's Divine Humanity is what is signified by Jesus sitting at the right hand of the Father.

In a particular sense, *omnipotence* has respect to infinite good, or what is the same thing, to divine love; while *omniscience* has more immediate reference to infinite truth, or what is the same thing, to divine wisdom.

ALMO-

ALMODAD, a ritual of the ancient church, among the posterity of Eber. Gen. x. 26.

ALMOND-tree, signifies the perception of interior truth. The fruit of the tree signifies the goods of life corresponding to the truths of interior natural good.

[To be continued.]

JEHOVAH JESUS ALL IN ALL.

PRAISE God for all his blessings shewn;
Praise him, and trust in him alone!

Praise him above, ye heavenly host,
He's Father, Son, and Holy Ghost.

He is the way, the truth, and light;
In him alone let us delight:

O praise him, with th' angelic host,
He's Father, Son, and Holy Ghost.

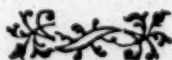
He's love itself, and truth divine,
His mercies all around us shine;
Then let us praise and love him most,
He's Father, Son, and Holy Ghost.

Against all evil let us fight,
Fly from the false, and do what's right;
In Jesus trust, and in him boast,
He's Father, Son, and Holy Ghost.

Let's live a life of faith and love,
Then all his blessings we shall prove;
For he's Jehovah Lord of hosts,
He's Father, Son, and Holy Ghost.

And when our mortal body dies,
With glorious bodies we shall rise,
To meet Jehovah with his host,
He's Father, Son, and Holy Ghost.

J. BINGLEY.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For MARCH, 1791.

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By A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom all Communications for this Work (POST-PAID) are received. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Book-sellers, Stationers, and Newscarrriers, in Town and Country.

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THE NEW
MAGAZINE of KNOWLEDGE
CONCERNING
Heaven and Hell, &c.

Readers are requested to observe, that Mr. Beatson's Reply to Mr. Wesley was written a considerable time before the death of the latter; and would have been published much sooner, had it not been thought necessary to bridge it. It may perhaps to some appear a singular circumstance, that it should be published just at the time of Mr. Wesley's death: this, however, has not arisen from any intention or design of the Editors, but turns out according to the pleasure or permission of Divine Providence; for at the time the first part of Mr. Beatson's Vindication, contained in the last month's Magazine, went to press, Mr. Wesley was in perfect health; and there appeared in the Daily Advertiser a notification that he was to preach a sermon on the Sunday preceding his death. But we understand, that after the advertisement had been sent to the paper, Mr. Wesley was suddenly taken ill; he lay in his bed a few days, and died on Wednesday the 2d of March last, which was after our Magazine was published.—We have thought it necessary to explain this circumstance, that none might suppose we availed ourselves of the death of Mr. Wesley, in taking the present opportunity of publishing a reply to him; though it is very observable, that Mr. Wesley did not publish his Thoughts on the character and writings of Baron Swedenborg till many years after his death, when the Baron had no opportunity of vindicating himself.]

VINDICATION of BARON SWEDENBORG'S WRITINGS,
in Answer to the Rev. Mr. JOHN WESLEY.

[Continued from p. 85.]

PASSING by many inaccuracies in your extract, the next thing I observe is an account you say you received from a Mr. Brockmer and a Mr. Mathesius, of a violent fever the Baron had while at Mr. Brockmer's house, and that, in the height of it, when totally delirious, he broke from his bed, ran into the street stark naked, and proclaimed himself the Messiah. Now even supposing this account to be true, can any one answer for himself, or for Mr. Wesley, or any other man, how he would act, when totally delirious? Hath a man power to run from a fever? Whether the fact was so or not, I have it not in my power at present to ascertain.

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[As Mr. Beatson lived in Yorkshire, and consequently had not an opportunity of making inquiry into the truth or falshood of the above report, he could not, at the time of writing these Remarks, deny Mr. Wesley's assertions. But coming to London a short time before his decease, while Mr. Brockmer was yet living, he made it his business to wait upon Mr. Brockmer at his lodgings in Fetter-Lane, in company with three other friends; who, after communicating to him the purport of their visit, requested to know whether he had ever given any account of Baron Swedenborg to Mr. Wesley; for that he (Mr. Wesley) had publicly asserted this in his *Arminian Magazine*. Mr. Brockmer immediately denied the fact, positively declaring "that he had never opened his mouth on the subject to Mr. Wesley;" and seemed much displeased that Mr. Wesley should have taken the liberty to make use of his name in public print, without his knowledge or consent.

The following paragraph was then read to Mr. Brockmer, from the *Arminian Magazine* for August 1783, page 438:

"Many years ago the Baron came over to England, and lodged at one Mr. Brockmer's; who informed me, (and the same information was given me by Mr. Mathesius, a very serious Swedish clergyman, both of whom were alive when I left London, and, I suppose, are so still,) that while he was in his house he had a violent fever; in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire. I suppose he dates from this time his admission into the society of angels. From this time we are undoubtedly to date that

peculiar species of insanity which attended him, with scarce any intermission, to the day of his death."

As soon as the above paragraph was read, Mr Brockmer said, "That it was entirely false; that he never gave any information of the kind to Mr. Wesley, but supposed that some other person might have made such a report to Mr. Wesley, who he said was very credulous, and easy to be imposed upon by any idle tale, from whatever quarter it came." Mr. Brockmer further added, "That Baron Swedenborg was never afflicted with any illness, much less with a violent fever, while at his house; nor did he ever break from him in a delirious state, and run into the street stark naked, and there proclaim himself the Messiah." Mr. Brockmer acknowledged, "that he had heard a report, that Baron Swedenborg had rolled himself in the mire; but he could not be certain of the fact, because he did not see it himself, *but was only told so.*"

Mr. Brockmer was then asked, whether another account of Baron Swedenborg, given by Mr. Wesley in his Arminian Magazine for January 1781, was true or not. After reading it, he replied, "That to the best of his knowledge and recollection, some things in that account were true; that other things were absolutely false; and that the whole was exaggerated and unfairly stated." He said, "it was true, that Swedenborg once called himself the Messiah;* but not true that he always persisted in it, whenever

* Even supposing it to be true, that Swedenborg once called himself the Messiah, (which, however, is a character that he has no where assumed in any of his writings) this may be accounted for in the same manner, as we would account for angels calling themselves Jehovah, as they frequently did, when they appeared to the prophets of old. On such occasions, their own proprium or selfhood was quiescent, or as it were laid aside; and they were so filled with the presence and spirit of Jehovah, that they knew no otherwise but they themselves were Jehovah; having for the moment no consciousness or perception of their

“ whenever he saw him afterwards, as Mr. Wesley insinuates. It was true that his hair stood upright, for as he wore a wig, it was necessary to keep his hair cut short, in which case any person’s hair will stand upright; but it was not true that he looked frightful or wild, for he was of a most placid and serene disposition. It was true that he had an impediment in his speech, and spoke with earnestness; but not true, that he foamed at the mouth, as Mr. Wesley has represented him.”*

The following question was then put to Mr. Brockmer. ‘Supposing it to be true, that Baron Swedenborg did actually see and converse with angels and spirits, did you ever observe any thing in his behaviour, that might not naturally be expected on such an extraordinary occasion?’ He replied in words to the following effect: “If I believed that to be true, I should not wonder at any thing he said or did; but should rather wonder that the surprize and astonishment which he must have felt on such an occasion, did not betray him into more unguarded expressions than were
“ ever

own proper life as creatures, but being overwhelmed as it were with the Divinity, which, for the purpose of revelation, made use of their persons as organs of divine speech. In like manner we apprehend it to be *possible*, (though we do not say that it was a *real fact*,) that Swedenborg, by whose means the Second Advent of the Lord is actually effected, might once have called himself the Messiah, when, being filled with the Holy Spirit, he as it were lost the consciousness of his own existence, and spake merely as the representative of the Lord. Be this however as it may, it is certain, that in the whole of his writings (by which alone we can form a true judgment of his character) he discovers the deepest humility, the soundest judgment, and the most pious and christian-like spirit; disclaiming every idea of self-importance, and perpetually ascribing to the Lord alone all glory, honour, praise, and power.

* It is well known, that the late Rev. Mr. Charles Wesley, both in speaking and preaching, used to *sputter* so much, that if any person happened to be close to him, he was sure to *spit* in his face. Yet it would be a very unjust insinuation, to say, that he *foamed at the mouth*; for this would be *indirectly* charging him with a degree of *madness*, to which he was never subject.

ever known to escape him ; for he did and said nothing but what I could easily account for in my own mind, if I really believed what he declares in his writings to be true."

From the whole of Mr. Brockmer's testimony in this matter, the reader will easily perceive, that no dependence whatever can be placed on the account which Mr. Wesley has given in his *Arminian Magazine*, concerning Baron Swedenborg.

In addition to the above it may be observed, that Mr. Brockmer was one of the people called Moravians ; and it has been judged by many, not without some reason, that he had conceived a prejudice against Swedenborg, because in certain parts of his writings he cautions his readers against the dangerous errors of the Moravians, and particularly speaks of Count Zinzendorf, their head, whom he had seen in the spiritual world, as one who denies the divinity of the Lord.*

As to Mr. Mathesius, the Swedish clergyman, who is also said to have given Mr. Wesley the same information as Mr. Brockmer, and to have described Swedenborg as a madman ; had we an opportunity of making inquiry into the authenticity of his report, it might possibly turn to no better account than that of Mr. Brockmer, as above stated. But it is pretty well known, that Mathesius was always a great enemy to Swedenborg ; that he has himself been in a state of insanity for many years, viz. ever since the time Mr. Wesley says he gave him the information ; and that he is still, from the latest accounts, in the same deplorable condition at Stockholm.

Mr. Brockmer died a few months after he made the declaration above recited : but there is still living in Cold-Bath Fields, Clerkenwell, a very worthy, honest, and upright character, by name *Richard Shear Smith*, at whose house Baron Swedenborg lodged and died. This same Mr. Shear Smith,

* See *Continuation of the Last Judgment*, n. 86 to 90.

smith, whom we may well suppose to be thoroughly acquainted with the character of his noble lodger, bears the most unequivocal and honourable testimony concerning the Baron, both with respect to the goodness of his heart, and the soundness of his understanding : and he is ready to attest, (upon oath, if required) that from the first to the last Baron Swedenborg always conducted himself in the most rational, prudent, pious, and christian-like manner. And he verily believes, that every report injurious to his character has been raised merely from malice, or disaffection to his writings, by persons of a bigotted and contracted spirit.]

* * * *

Continuation of Mr. Beaton's Reply to Mr. Wesley.

Even supposing it to be true, that Swedenborg once had a fever, attended with a delirium, will it warrant your supposition; for you say, exultingly, "*I suppose* he dates from this time his admission into the society of angels:" and as if it was a matter proved and confirmed, you go on, "From this time we are undoubtedly to date that peculiar species of insanity which attended him, &c." Now if that was the case, is it not probable that some of the same language would at times have escaped him; particularly as you have, in a former Magazine, where treating of this fever and delirium, asserted, that Mr. Brockmer saw him several times after, and that he persisted always in the above assertion, that he was the Messiah.*—You profess to have read many of the Baron's writings, (though I am afraid it hath been more with a view to confute and ridicule, than to impartially search for the truths contained in them): now I appeal to yourself, nay, I challenge you to produce me one single expression, the least bordering upon such an assertion, or that can, in the most distant manner, convey such an idea. No; I am certain you cannot: for his language is always the most humble, when speaking of the Lord Jesus Christ; and he never styles himself any thing but his servant.

I shall

* Mr. Brockmer positively denied that he always persisted in such an assertion.

I shall conclude my observations in the words of the Rev. Mr. Hartley. 'The unchristian spirit of calumny and detraction here mentioned, leads me to observe in this place, that some have taken pains to represent our author as mad, in order to discredit his character and writings. But there is not the least occasion for a particular answer to so malignant a charge, as it receives it's full confutation from the consistency and wisdom of his numerous publications since that time, insomuch that we can here apply the Apostle's answer to Festus's imputation of madness to him, that he speaks the *words of truth and soberness*; and if this be not allowed as a proof in point, where is the test whereby we are to distinguish betwixt sane and insane?'

In the third place, you appear to enjoy yourself very much, and make yourself extremely merry, and no doubt you think you have, by your comparison, rendered the Baron equally ridiculous with the gentleman of Argos. Now you say, you find but one instance of insanity parallel to the Baron's, in all history. Sure you forgot St. John, Ezekiel, and many other prophets, patriarchs, and apostles: for I will undertake to find as unintelligible and incomprehensible matter in their writings, as any Mr. Wesley can in the relations and spiritual communications of the Baron; but with this difference, that the Baron hath brought a key along with him, not only for the opening of his own visions, but likewise those of the patriarchs, prophets, and apostles; whose memorable relations Mr. Wesley might probably make as merry with, if it was not for the sake of saving appearances.

Your fourth subject seems to be only calculated to convey the ridicule you think you have raised against the Baron, to those friends of mankind, who have taken the trouble of translating his works. Now I think their judgments were too mature to be imposed upon, merely by the novelty of the subject; as you doubt not but they were, though you

at the same time very charitably suppose they were not conscious of it themselves.

Sorry shall I be to destroy in the least your usefulness in the world ; but the injury you have done to the cause of true religion, by these thoughts of your's on the writings of Baron Swedenborg, demands a restitution and retraction. If the doctrines of Swedenborg be truths, all the opposition that either men or devils can make to them, will come to nought, as the truth finally must and will prevail ; neither can the opinions of mankind make any difference in them, as truth is truth, independently of any man's opinion about it.

[*To be continued.*]

To the EDITORS.

GENTLEMEN,

IF you think the following lines worthy a place in the theological department of your useful Magazine, and insert the same in your next Number, you will oblige your constant readers.

It is said, in a manuscript written by Emanuel Swedenborg, that there is in the Old Church,

No knowledge of God but what is erroneous ;
 No knowledge of the Lord ;
 No knowledge of the Holy Spirit ; hence
 No knowledge of the Divine Trinity ;
 No knowledge of the sanctity of the Word ;
 No knowledge of redemption ;
 No knowledge of faith ;
 No knowledge of charity ;
 No knowledge of free-will ;
 No knowledge of repentance ;

No knowledge of the remission of fins ; and hence
No knowledge of conversion ;
No knowledge of regeneration ;
No knowledge of imputation ;
No knowledge of heaven and hell ;
No knowledge of the state of man after death ; and hence
No knowledge of salvation and eternal life ;
No knowledge of baptism ;
No knowledge of the holy supper ;
No knowledge of the law but what is erroneous ;
No knowledge of the gospel but what is erroneous.

We intend, through the divine assistance of the Lord, to prove from the Word, from the writings of Emanuel Swedenborg, and from experience, that each of the above propositions is strictly true ; and that the present professing Christian Church (so called) is come to it's final end or consummation. The reason we stand forward on such a weighty concern, is (we trust) purely and disinterestedly for the good of mankind in general ; and in particular for the sake of those who are in the good of life, and yet have not an opportunity of being fully satisfied respecting these and similar expressions, which may occur in the writings of E. Swedenborg. The reader will do well, therefore, to best himself as much as possible of all prejudice, and draw no rash nor hasty conclusions, until he sees for himself each particular fairly and clearly stated and laid open, one or more in each Number of this Magazine, till the whole is completed, as they stand in the above order.

But before we proceed, it will be necessary to make some such remarks as the following, viz. That notwithstanding the many sects and parties professing religion, that are in the world, and have been in all ages ; yet there have been but few general churches, each of which has had it's first rise

or morning, it's meridian or noon, it's evening and night, which was it's end; the Lord always, by his Divine Providence, establishing a New Church, when the former is at an end.

Concerning the four churches above-mentioned, it will be necessary to give the following illustration, for the instruction of such persons as may think it a very harsh sentence against the Old Church, when it is said, that there is no true faith therein, no true knowledge of any thing that is essential to eternal life, nor any thing of charity, &c. That it hath thus been the case with three of the churches before the christian church, may be sufficiently proved from the Old and New Testament. In regard to the first of these, which is properly called the *most ancient church*, because it was the members of this church that first peopled this earth; they being the immediate descendants from Jehovah God, were certainly the most happy beings that have yet inhabited the world, so long as they retained this their state of purity. As they felt nothing in their minds but that holy and divine principle of love; so when they beheld one another, they could see nothing but an image and likeness of their heavenly Father: the objects also which appeared before their eyes, pictured to them nothing but love. But when men began to attribute this their state of joy and happiness to themselves, thus to admire and esteem themselves more than Jehovah their God, which is the forbidden fruit of which they are said in holy scripture to have eaten, namely, the love of self; then it was that this happy race of men were reduced from their state of glory and bliss, joy and happiness, innocence and purity, to a state of infernal sensuality, wherein they no longer knew any thing of God, nor felt any more of heaven in their own souls. Thus the end of this church was accomplished, and described by the flood in Genesis, and also by our Lord in Luke xvii. 26,

even as it is at this day. But as it is not the nature of the Lord to deſtroy men, but ſave them, that is, to redeem them, he always raiſes a New Church when the Old is deſtroyed; ſo it was at that time when the true knowledge of himſelf was loſt out of the church, he, by his kind providence, raiſed a new one, which was done by the preaching of Noah. And as the ruling principle of the above-mentioned church was that of love; ſo the true characteristic of this (which was the ſecond, or ancient church) was that of wiſdom: but this church alſo, (as did the former,) fell from it's magnificence and ſplendor, into mere darkneſs and folly; yea, even into idolatry. The beginning of their fall is deſcribed by their building a city, and a tower, Gen. xi. by which is meant, to frame doctrines from ſelf-derived knowledge, which in itſelf is ignorance. Thus did they blindly lead each other on in the dark mazes of falſhood and evil, till they loſt all true knowledge and worſhip of God, even as it is with the church at this day. A full account of this their end and deſtruction may be ſeen in Gen. xix. alſo by our Lord, Luke xvii. 28, 29. And although man's internal ſtate and condition at this time was ſuch, that he was in no wiſe receptive of love and wiſdom from the Lord; yet this doth not ſtop the Lord in diſpenſing his goodneſs to his creatures, in ſuch a manner as they are capable to receive it. Thus it was, as every one may know, that reads the Holy Word with attention,) that by the Providence of the Lord there was a people raiſed, who were to worſhip him in an external manner, by the offering of burnt-offerings and ſacrifices, and various external rites and ceremonies, which all typified and repreſented the ſpiritual and celeftial things of the Lord's internal church. Now as it is well known that Abraham was the firſt member of this church, of conſequence his deſcendants, (which were the children of Iſrael, or the Jews,)

Jews,) and as it is also well known, that they fell away in a very wonderful manner, even to reject and crucify the Lord, it will be needless in this place to enlarge any more concerning them. From whence it will easily be seen, that this church also lost all knowledge of God, even as it is at this day. But as all mankind were at that time brought into a state of condemnation, and could by no means be rescued from the jaws of eternal death, but by the power of an omnipotent God, who did himself, by a life of temptation and suffering, redeem lost man, and at the same time taught the true worship of himself, which was continued by his Apostles, and their immediate followers, unto the fourth century, when the Creed of Athanasius was established, which gives an idea of a plurality of Gods, whilst the mouth is forbid to confess any more but one: from that time, this abominable heresy began to infest the minds of persons in a very wonderful manner, yea, even throughout all christendom, till it is become so rooted in the minds of the members of the church, that it is impossible for either men or angels to remove it; so that it may truly be said, that the abomination of desolation is now standing in the holy place, (the church). Therefore this church being come to it's full end, as foretold by the Lord in Matt. xxiv. and Rey. xviii. it follows of consequence, that there is no knowledge of God in the Old Church but what is erroneous.

First, it is believed, that man sinned against the commands of God, and thereby incurred his eternal displeasure; therefore it was not possible for man to satisfy infinite justice, by any repentance or obedience to the divine commands; but the Son of God, born from eternity, took upon himself the wrath of the Father, suffered in man's stead, and thereby reconciled or appeased offended justice.

Secondly, it is believed, that the Son is seated on the right-hand of the Father, pleading for mankind, and ap-
pealing

ing the Father's wrath ; and on the Father's reconciling the Holy Ghost is sent with the imputed righteousness of Christ, to all who can believe these irrational and unscriptural doctrines.

Thirdly, it is also believed, that God can do whatever he will, whether it is consistent with, or contrary to order ; that he can convert the worst of men, nay, all mankind, if he pleased him, without their own free choice, (that is, contrary to divine order).

Fourthly, it is also believed, there are Three Persons in Godhead, and that each by himself is God and Lord ; the same faith forbids to say, there are three Gods, or three Lords, lest the falseness of that faith should shew its baseness and deformity to every mind, and thereby be utterly rejected ; which would certainly be the case, would men be so good to themselves as to lay down all systems, and attend to the internal sense of the Holy Word, (which is plain and clear,) respecting the Divine Being, that he is One essence and in person.

From the Holy Word : " Thou shalt have no other Gods before me," Exod. xx. 3. " I am God, and there is none like me," Isa. xlv. 9. " I am the First, and I am the Last, and besides me there is no God," Isa. xlv. 6. " Jehovah shall be King over all the earth ; in that day there shall be one Jehovah, and his name one," Zech. xiv. 9. " Hear, O Israel, Jehovah our God is one Jehovah," Deut. 6. " Am not I Jehovah thy God ? and thou shalt know no God but me," Hosea xiii. 4. " The Word was with God, and God was the Word," John i. 1. Numberless other passages might be adduced from the Holy Word. The following is from Emanuel Swedenborg. There is no people throughout the world, possessed either of reason or sound reason, but what confesseth the being of a God, and that he is One. (True Christ. Rel. n. 9.) Love and

and wisdom are united in God as a substance, for God is the real, the only, and consequently the first substance and essence, which is and subsisteth in itself; and were he to depart from love, wisdom, or order, or any of these, it would destroy the divine principle, which is the esse or life of the Deity, and also the essence or form of the Deity. It is well known, that all Christian Churches assert the unity of God as an established doctrine; the reason is, because all the doctrines are derived from the Word of God; and they are all consistent and uniform, so far as one God is acknowledged, not only with the lips, but with the heart also. But where one God is acknowledged only with the lips whilst the heart acknowledgeth three, as is the case with the generality of christians (so called) at this day; God, with such persons, is little else than a mere name. (True Christian Rel. n. 7.) They who adhere to these words in the Athanasian creed, "There is one Person of the Father, another of the Son, and another of the Holy Ghost," cannot have an idea of One God; they can indeed say, that they are One God, but they cannot think so. (Apoc. Rev. n. 537. Arc. Coel. n. 4766)

The knowledge which the members of the Old Church have of the Divine Being, is such confusion, and in every sense so contrary to the Holy Word; their faith, of consequence, is not to be understood, as it is in no wise applicable to the understanding, but altogether to the will. It evidently follows, that there remains no knowledge of God in the Old Church, but what is erroneous.

Signed, in behalf of the Society, { JAMES HAGGAS, *President*.
SAMUEL HAMERTON, *Secretary*.
ABRAHAM MAUD, *Treasurer*.

P S. We do hereby request the assistance of all the intelligent readers of Emanuel Swedenborg, in this very important undertaking.—All Letters intended for this Society may be directed for ABRAHAM MAUD, *Kilby, Yorkshire*.

To the EDITOR.

SIR,
 If we admit the old proverb, "That every tub must stand on it's own bottom," I think it highly necessary that the bottom of every tub be carefully examined by it's owner, if it will safely support it's sides. No doubt, Mr. Editor, you will think me an odd kind of a fellow; and so thinking you will only think with those who have known me for years.—But to the point.

As you have invited the world to taste of your new Publication, in so candid a manner, I could not refrain sipping, at different times, small portions thereof; and must as candidly admit, that my palate judged it the *essence of reason*. I do not wish, Mr. Editor, to inquire by what process you extract such *nectar*; I only wish to be permitted to drink thereof, requesting, at the same time, you will make the following portion in your next useful Magazine, more agreeable to my palate than it is at present, by informing me what I am to understand by "*The sins of the fathers being visited on the children, unto the third and fourth generation.*"

Salisbury, Feb. 14, 1791.

PHILCO.

* * * *

ANSWER.

THE following is Baron Swedenborg's explanation of the words above quoted. By *visiting the iniquity of the fathers upon the sons*, is signified the proliferation of falsehood and evil. In this passage the term *fathers* denotes evils, and *sons* fables: *visiting* means proliferation. In the proximate sense, (which is the spiritual-natural sense,) by *visiting the iniquity of the fathers upon the sons*, is not meant that the

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children shall suffer the punishment due to their fathers iniquity. for this is contrary to the divine law, Deut. xxi. 16; but that the evil which is in the fathers, increases, and thus is propagated in the children, and successively accumulated. But in the purely spiritual sense, by fathers are meant fathers, but evils; neither by sons are meant sons, but falses. Whence it follows, that the above words denote the proliferation of what is false from evil continually.

By the words, *Unto the third and fourth generation*, or rather, according to the Hebrew, *upon the third and fourth* (viz. sons), is signified in a long series, and conjunctively. The term *three* denotes something full and complete from beginning to end, consequently in a long series: hence the *third sons* signify falses in a long series. The number *four* denotes conjunction, the same as *two*: hence the *fourth sons* signify falses in a long conjoined series.

Such is the spiritual signification of the above words, which however are only predicated of those who *hate Jehovah*, that is, of those who are in evils and thence in falses, and who deny the Divinity of the Lord's Humanity: while, on the contrary, to those who love the Lord, and keep his commandments, the most abundant mercy is shewn, and after death they are gifted with all the blessedness of eternal life.

To the EDITORS.

GENTLEMEN,

SINCE I have been in any manner acquainted with the doctrines contained in the writings of the late Emanuel Swedenborg, and particularly since I have attended the New Jerusalem Church, I have endeavoured, to the utmost of my ability, to attend closely to the preaching of the Word declared therein; and find myself drawn by unity of

sentiment, to acknowledge with pleasure the important truths that were there opened to my understanding, in a manner I never heard in any other place of worship.

Notwithstanding I have found great satisfaction therein, my mind greatly attached to those principles, yet there are some particulars which I would be glad to be more acquainted with. I observe in the Liturgy, where speaking of the Lord, that the appellation *Hero* is made use of. This has an appearance of approaching too much towards the low prophaneness of the heathen: might not some other name, more worthy of omnipotence, be placed in it's stead. The scripture has it, "He shall be called Wonderful, Counsellor, the *Mighty God*, the Everlasting Father, the Prince of Peace."

I also observe two or three material alterations in the Lord's Prayer; which (upon a serious reflection on that passage of the Revelation which says, "Whoever takes from, or adds to the words of this book, &c.") have given me some uneasiness. One is, *who art in the heavens*, instead of *who art in heaven*. The second is, *Forgive us our debts*, instead of *forgive us our trespasses*; and the third is, *for ages*, instead of *for ever*. Whether these alterations are the effect of mere caprice, or from a discovery of some error in the translation, I know not; but could wish to have the reasons stated.

I have thus presumed to trespass on your time; but as it is on the ground of serious information, I earnestly hope that it may be a means of drawing from you such answers as may be satisfactory, and discover to me a beauty in the sacred oracles of truth, that may make me wise unto salvation. So wisheth and prayeth

Your sincere friend,

A SEARCHER after REAL GOOD.

* * * * *

ANSWER.

IN reply to the above, we have only to observe, in a few words, that in the Liturgy of the New Church, the phrases above quoted are literally translated from the original Hebrew and Greek, as every person, who is acquainted with those languages, must acknowledge. As to the term *Hero*, which is applied to the Lord, it has particular reference to his combats with the hells; and as he conquered them all by his own proper power, without the assistance of any angel, it is with great propriety that the holy Scriptures on that account declare him to be a *Hero*, and a *Man of War*.

COPY of a LETTER from one Friend to another; containing OBSERVATIONS on certain Parts of Baron SWEDENBORG'S *Treatise on the Earths in the Universe, and on Conjugial Love*.

DEAR SIR,

I Take pleasure in the opportunity of addressing a few lines to one, whose character for ingenuity and penetration have every reason to respect, as undoubted. Beneath the sun, I know of nothing that engages my attention with so much satisfaction, as the contemplation of things spiritual, and in proportion as I see the grandeur of divine wisdom delineated and exemplified in the works of material nature agreeable to that beautiful system of correspondence laid open in the writings of Baron Swedenborg, so far I find myself compelled, through the powerful operations of conviction in my own breast, to acknowledge the mission and illumination of that most extraordinary man. At the same time,

I desire to be ever thankful to the Author of my being, freely bestowing on me the inclination to receive the truths of this New Dispensation; which, I trust, is the happy prelude to my admission into that holy city, the New Jerusalem, which John saw coming down from God out of heaven.

Your brief description of some of the most striking passages in the Treatise, entitled, *De Telluribus in Universo, Of the Earths in the Universe*, has afforded me no small entertainment: and though we are not in a situation to verify the truth of what is *there* advanced, (as being confined to the bare circumference of our earth, and consequently prisoners in the small circle of her orbit)—yet, I think, labour, justice, charity, require our assent, as the noblest tribute we can pay to the credibility of an author, whose various other writings within the sphere of our capacity demand the highest respect, and whose unparalleled abilities plainly evidence the man of supernatural knowledge.

Indeed, if we but admit the truth of this assertion, viz. That man is *micro-uranos*, as well as *micro-cosmos*; that *heaven in miniature*, as well the *world in miniature*; we are bound, by the ratio of consequences, to allow, that whatever exists in a single man, must likewise have its correspondent in the Grand Man. Thus we have ocular demonstration, in an individual microcosm, of the real existence of “the ultimates of the internals of life,” which, in the Grand Man, characterize the inhabitants of our earth. It is equally true with respect to “the memory of things verbally abstracted from what is earthly and material,” which is the characteristic feature of the spirits of *Mercury*;—the imaginative faculty of the thought,” characteristic of the spirits of *Jupiter*;—“the thought grounded in affection,” and the “affection of thought,” characteristic of the spirits of

of *Mars*: all which, in some degree or other, have their respective provinces in every human mind. The intelligent will likewise readily perceive, that there must be, in every individual, such a state as "*the medial sense between the spiritual and the natural man*," which is the relation the spirits of *Saturn* bear to the Grand Man: as also, "*the memory of material things agreeing with the memory of immaterial things*," which, in the Grand Man, is characteristic of the spirits of *Venus*.

Now, to reason by induction, if these things actually do exist in the *micro-uranos*, or heaven in its particular form; they must likewise exist in the *Grand Man*, or heaven in its universal form. But these things do exist, &c. Ergo—.

Granting, then, the truth of this noble discovery, which reason herself seems to applaud, the greatest difficulty remaining, and that which alone requires our implicit reliance on the author's bare assertion, is, the precise determination of each planet to its respective province in the grand system. But even here we are not entirely deserted by natural light; for we may trace something of the idea, though faintly, in the very names and particular properties attributed to some of the planets, which have been handed down to us, probably, from astronomers of the ancient church, when men were better acquainted with the science of correspondences than in the present day. For instance; by *Mercury*, we have generally found represented, the messenger of wisdom or truth; or, in other words, "*the memory of things abstracted from what is earthly and material*." And, as it is well known, the ancient heathens used to call the air *Jupiter*, *Jove*, (from whence the word *jovial*, expressive of something exhilarating, airy, imaginative, &c. &c.) the air being truly characteristic of the thought, or as our author terms it, "*the imaginative faculty of the thought*."

However,

However, as I do not pretend to be an adept in these ab-
 struse points, I submit the consideration of them to your
 superior judgment.

* * *

As you expressed a desire to receive some information
 of any of those works you have not yourself seen, I have
 in my power now to communicate a few particulars ex-
 tracted from "*The Delights of Wisdom*," a treatise written
 by the Baron on "*Conjugal Love*." In N^o 32, he shews,
 that, after death, a male continues to be a male, and a
 female to be a female. The essential difference betwixt man
 and woman consists in this, That the inmost principle in the
 male is *love*, whose cloathing is *wisdom*; or, which is the
 same thing, he is *love* cloathed with *wisdom*: and that the
 most principle in the female is *the wisdom of the male*,
 whose cloathing is *love* derived therefrom: But this love is
 male love, and is given by the Lord through the wisdom
 of the husband; and the former love is masculine love, or
 the love of intelligence, and is given by the Lord to the
 husband according to his reception of wisdom. Hence it is,
 that the male is the *wisdom of love*, and the female the *love of*
wisdom.

N^o 33. The man is born to *the affection of knowing*, un-
 derstanding, and becoming wise; and the woman is born to
 the love of that affection in the man.

With regard to that objection against marriages in heaven,
 which is so commonly urged, from the Evangelists, That
 the children of the resurrection neither marry, nor are given in
 marriage; see the context, Luke xx. 27 to 38. Matt. xxii.
 31. and Mark xii. 18 to 27. In order to clear the
 mind from every doubt occasioned thereby, I will just give
 a literal translation of what the Baron says on the sub-
 ject. "There are two things, says he, which the Lord
 taught by those words: the first is, that man actually

" rises again after death ; and the *other* is, that in heaven
 " they are not given in marriage. That man rises again
 " after death, is signified by these words, That God is
 " the God of the dead, but of the living ; and that Abraham,
 " Isaac, and Jacob, are still alive. And further
 " more, in the parable concerning Dives in hell, and
 " Lazarus in heaven, Luke xvi. 22 to 31. The other
 " viz. That in heaven they are not given in marriage,
 " signified by these words, That they who shall be accounted
 " ed worthy to obtain the other age, neither marry, nor
 " are given in marriage. That no other marriages are
 " here understood, than spiritual marriages, appears evi-
 " dent from the words immediately following, viz. That
 " they can no more die, for they are like unto angels, and
 " are the sons of God, being the sons of the resurrection.
 " By spiritual marriages we are to understand the
 " conjunction with the Lord, and this is effected upon the
 " earths ; and when it is effected upon the earths, it is
 " also takes place in heaven : wherefore in heaven they
 " do not *again* marry, nor are given in marriage. This
 " also is signified by these words, The children of this age
 " marry, and are given in marriage ; but they who are
 " counted worthy to obtain the other age, neither marry
 " nor are given in marriage. These are also called by the
 " Lord, sons of the marriage, Matt. x. 15. Mark
 " 19 ; and here, angels, sons of God, and sons of
 " the resurrection. That to marry signifies to be joined
 " to the Lord ; and that to enter in to marriage signifies to
 " be received into heaven by the Lord, is evident from these
 " words : The kingdom of heaven is like unto a king, who
 " made a marriage for his son, and sent his servants forth
 " to give invitations to the feast, Matt. xxii. 1 to 14.
 " The kingdom of heaven is like unto ten virgins, who
 " went forth to meet the bridegroom, of whom five were
 " prepared.

in heaven prepared to enter into the marriage, Matt. xxv. 1, &c. That the Lord here understood himself, appears from God is in verse 13, in the same chapter, where it is said, Watch, that Ab for ye know not the day and the hour when the Son of nd further Man will come. Likewise from the Apocalypse, The hell, a time of the marriage of the Lamb is come, and his wife The other hath made herself ready; blessed are they, who are cal- marriage, led to the marriage supper of the Lamb, chap. xix. 7, be account 19. That there is a spiritual meaning in all and every marry, particular, which the Lord spoke, is fully shewn in the marriages a Doctrine of the New Jerusalem concerning the Sacred appears e Scripture."

viz. T After this the Baron adjoins two memorable relations of angels, a at occurred in the spiritual world, on the subject of mar- the refuge. In the first he observes, that he saw a married pair under the descend from heaven, in a chariot drawn by white steeds; ed upon ed while they were yet at a distance, they appeared as one is, it the; but as they approached nearer, he perceived they heaven there two. The other relation gives an account of three ge. T initiate spirits, who, having lately departed from this of this a d, and hearing there were marriages in heaven, were who are a y inquisitive concerning them, particularly concerning her mar e ultimate enjoyments, whether they were similar to those lled by the earth; to whom it was answered by two angelic spirits, Mark at they are altogether similar, and abundantly more de- d sons ightful, but chaste; and that the effects of such prolific e joined oyments are not sons and daughters, like the offspring of nifies to tural marriages, but the fructification and multiplication from the love and wisdom, in all their forms of innocence and king, wife.

ants for In other parts of his writings the author states the reason . 1 to 1 y children are not produced from the marriages in heaven, gins, which is, because the married pair are not invested with five w at material, elementary covering, which is necessary to give

fixation and individuality to their offspring ; for the production, or propagation of a *soul*, merely as such, without being invested with a *material substance*, wherein it may be *contained*, and thus rendered *distinct* from the parents, is not sufficient for the formation of a *human creature*, any more than the conception of a spacious building in the mind of an architect is for the real and durable existence of a palace, unless his idea be put into actual execution.

Having but little time at present on my hands, I must defer entering more at large on these subjects, till some future opportunity. In the mean time believe me, dear Sir,

London, Dec. 10, 1783.

Your's, &c.

To the EDITORS.

GENTLEMEN,

ONE of your intelligent correspondents, in the Magazine for October last, has given us a short stricture respecting subterraneous fire productive of volcanos ; but he has not favoured us with it's natural causes, or it's correspondences. I would, therefore, beg leave to drop a few hints, by way of requisition, for his more able pen to enlarge on.

The earth, among an innumerable variety of other matter, contains no small quantity of a mineral substance, called *pyrites* : this is what constitutes the inflammable matter in coals ; the more of this mineral in them, the longer they burn ; so that some kind of coal will continue burning for many hours, without any apparent diminution. The basis of this mineral is iron, variously combined with sulphur, copper, and arsenic ; but in general, the iron and sulphur prevail, which lie very quietly together in the earth, till water finds it's way to them, which, though strange to

...cause those matters that before lay quiescent, to burst out into a flame, the violence of which is in proportion to the various combination and quantity of the matter thus compounded, producing earthquakes, and all the different tremendous et-ceteras of volcanic phænomena.

As a proof of this, take steel filings, and flowers of sulphur, equal parts, formed into a kind of paste, with a due proportion of water; bury this in the ground, it will by degrees heat, and begin to heave up the earth that is over it, and at last burst out into a flame, and produce artificially in miniature, most of the real phænomena of volcanos.

When the above is viewed in a spiritual point of view, what a striking correspondency appears! It is in the earth, (that is, the church,) never in a valley, always on the top of a mountain, (the summit of pride,) iron (natural truth,) and sulphur (the evil of self-love,) abide very quietly together, till water (heavenly truth, or truth from a celestial origin,) flows in, and then the collision begins, and earthquakes (change of state,) and fire (the false principle derived from the evil of self-love,) ensues, with all it's various attendants. There is a general idea in the world that earthquakes are judgments, which is most certainly true, but from what ground, or how, the world knows not; but when the church is in the above state, surely judgment is already begun.

It may be further observed, that these volcanic mountains always increase by their internals being brought outward, and also that if a person is courageous enough to look into their hollow bosoms, even at their most quiet seasons, it will be found, that there is a continual ebullition of the volcanic matter. Thus when the church is come to the above state, there is a continual increase of the evil and the false; and though it may not always appear to break out, yet it is continually working within.

By inserting these few hints, it may perhaps induce some more able pen to enter deeper into the scientific and spiritual meaning of the subject, which will be read with the greatest pleasure and instructive delight, by

Your's,

March 10, 1791.

IGNORAMUS

To the EDITORS.

GENTLEMEN,

AS I am now become an honoured place-man in your rich and valuable treasury, I have been upon a month's trial with you, and not discharged; it gives me encouragement, and has added new vigor to the little life I have left, and enabled me to come out again in my office. Men, as well as candles, need snuffing, especially *old men*; and if they burn the brighter for it, the candlestick that conveyed and held forth that light, will not lose, in its weight and value, in the judgment of wise and discerning men.

I have lately been considering the leaven of old systems; they all have something of this in them, the system of partial redemption, perhaps, most of all. *Acidity* is the leading feature here, and this, when it is prevailing, is so corroding a nature, as to eat out all life and spirit, and leave man (when he is the subject of it) a *slothful, sapless*, and *inanimate* kind of being. On this principle I account, in a great measure, for a saying I am going to develop, and set in its true point of view. Admitted as it is, it is quite short of weight, especially in the ballance of the New Sanctuary. Without further preamble, the saying I mean is this:

"THERE ARE NONE WITHOUT THEIR FAULTS."

Who, that knows he is a sinner, and born with hereditary in him, will venture to cast the first stone here? It would recoil immediately upon him, and avenge the daring. Man is a sinful creature, and must be saved upon footing of *mercy*. "The best of men are but men at last," is a saying will stand it's ground, while this I am thinking of must sink, and be buried under. One character, is found without a shade; all others would be no characters without it. Where is the saint, or where the angel, that either in time, or in eternity, will be found *spotless* or without a *flaw*? They all have their degrees of *infection*, and collectively considered, form a complete character, known and called in the spiritual and heavenly world, by the name of the *Grand Man*; but the Lord himself (the spiritual sun of that world) is alone without a spot. Because of this, shall it prove a perverted truth? because the One God and Saviour alone, Jesus Christ, is all excellence and perfection, without a shade, without a foil, all MAN, therefore, *in this state of probation, and while capable of being regenerated, and formed for a happy and glorious eternity*, not aim at, and press towards *his* perfection? So, in effect, says the saying I am upon; and the spirit and conduct of many persons who receive and adopt it, unstriped of it's false. They have been so indulgent to their native evil proprium, given such quarter to self-love, self-derived wisdom, and righteousness, and to sin, in it's multiplied forms; that it is become a second nature and self-justification to them, and they cover and conceal the most dreadful iniquity to God and godliness, under pretence that there is none without their faults. Tell them (though ever so gently) of the evils of their temper and lives; point out to them that such and such things are wrong, in their spirit and way; that this or that might be amended, and altered for the better; you fill them with wrath, you raise a strange and

and unbecoming spirit in them, and to such a degree sometimes, that they even foam and rage, recriminate and say, "Who are without their faults?" Remind them of their duty, and urge the necessity of being holy and righteous; and if more than *imputed* righteousness, and being *reckoned* holy, seems indicated hereby, some take alarm at the suggestion, suppose you are *undervaluing the Service* and *exalting the sinner*; *setting up the creature*, and *degrading the Creator*; and will so argue, reason, and debate the matter, as to come at length to their favourite conclusion, "There are none without their faults;" making it a *bid* place and a *refuge*, rather than a saying that should *burn* and *reclaim* them, and make way for the exercise of the *divine mercy*, which the best and holiest of men will ever stand in need of. While, then, we admit the saying, under proper restrictions, and while it only means *abandonment* and *humiliation*, we must, and cannot but reject it, so long as *careless* and *slothful* inferences are drawn from it, and men are to *have* and *indulge* their faults, instead of *amending* and *forsaking* them.

Your's, in the simplicity and love of the truth

Middlesex, Feb. 14. 1791.

SENECA

To the EDITORS.

GENTLEMEN,

HAVING been a constant reader of the first volume of your Magazine, and finding some of the tenets there advanced to be consonant with the sacred Scriptures, I was extremely sorry when I conversed with my acquaintance, to find those tenets so repugnant to their opinions, and being but one among so many, (although I may be furnished with a tolerable share of volubility on the subject.)

thrown down to the greatest degree of contempt, for
 tracing (as they suppose) such heterodox credulity. But
 I am pretty well inured to their menaces, it does not in
 least affect me; only I am sorry they are so blind, for
 they believe they must shut their eyes against truth and
 alarm.

It is impossible to conceive what influence the *will* exer-
 cises over the judgment; it makes hard things easy, and
 every no burthen. The irrefragable doctrine of the Trinity,
 which in your Magazine, is cavilled and laughed at; but
 may challenge the aggressors to open combat, to which
 they dare not approach. Men love darkness rather than
 light, because their deeds are evil. Shall I implicitly be-
 lieve what is told me? No. If it will not bear the test of
 enlightened reason, I will certainly cast it off as found-
 ation. For my own part, I think, if a man is to be led
 by his nose, as too many at the present day are, why what
 kind of faith can he establish? a faith, because such an one
 told him so. O the darkness of men! did they but give
 their reason a little exercise, they would soon be convinced
 of their error.

A writer of the present century observed, "That the
 world would take nothing on trust:" yet in matters of faith,
 is this assertion falsified! What is the occasion of all the
 errors of the present day? what, but blind zeal, and ad-
 hering too tenaciously to the mere letter of scripture? each
 imagines himself to be in the right, and uses those obscure
 passages in the letter, as pillars to his tottering system.—
 Indeed he suffers them to continue, as in his infinite wis-
 dom he educes good from evil. As to those cavillers, it were
 well if they be informed or reminded, to first pull the beam
 from their own eyes, that they may see clearly to extract the
 mote from others.

I have

I have a good opinion, Gentlemen, of your undertaking not doubting but it will prove a lasting monument of instruction. And having sketched the above, wherein my sentiments are written, if you think them worthy of a useful publication, by inserting them you will greatly oblige

Your's, &c. (a well-wisher)

Bristol, Jan. 14, 1791.

J. JENNINGS

P. S. We are told in Genesis, chap. i. 26, "God said, Let us make man in our image," which seems, some think, to imply a plurality. An explanation will greatly oblige me, and, I doubt not, but the public likewise.

* * * * *

ANSWER.

THE reason why it is said in the plural number, "Let us make man in our image," is because it means the regeneration of man, which is effected by the Lord through the ministry of angels. But that yet this is done by the Lord alone, who is God in One Person, is plain from the words that follow verse 27, and which are expressed in the singular number thus, "So GOD created man in HIS OWN image."

What the most ancient church understood by an image of the Lord, is too comprehensive a subject to admit of a full and perfect explanation. Man is altogether ignorant that he is governed by angels and spirits from the Lord, and that with every particular person there are at least two spirits, and two angels; by spirits man hath communication with the world of spirits, and by angels he hath communication with heaven; without communication by spirits with the world of spirits, and by angels with heaven, it would be utterly impossible for man to live; his life dependeth entirely on such conjunction, so that supposing

and angels to depart from him, he would instantly. Whilst man remaineth unregenerate, he is governed in a manner altogether different from what taketh place when he is regenerate; for whilst he is unregenerate, evil spirits are with him, who rule over him in such a sort, that the angels, notwithstanding they are present, can effect nothing to any purpose, but merely to prevent his plunging himself into the lowest depths of mischief, and to incline him to some sort of goodness, which they contrive by making his lusts in some degree subservient to good, and the faculties of the senses to truth; in this state he hath communication with the world of spirits by means of the spirits that are attendant on him, but he hath not the like communication with heaven, inasmuch as the evil spirits have the dominion over him, and the angels only endeavour to avert their influences. But when he is regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels indeed guide man, but therein they only minister to the Lord, who alone governeth him by angels and spirits; and whereas such government is effected by the ministry of angels, therefore it is here at first said in the plural, *Let us make man in our image*; but inasmuch as the Lord alone governeth and disposeth, in the following verse it is said in the singular, *God created man in his own image*; which also the Lord plainly declareth in Isaiah, "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I Jehovah make all things, stretching forth the *heavens* alone, and spreading abroad the *earth* by myself," xliv. 24. The angels likewise confess that they have no power of their own, but that they act from the Lord alone.

To the EDITORS.

GENTLEMEN,

HAVING read in your valuable Magazine for August, page 278, an explanation of the eighth verse of the fifth chapter of the second book of Samuel where it is said, that the lame and the blind were hated of David's soul; an explanation of Luke xiv. 12, 13, 14, 15, will greatly oblige, where the Lord "commands us not to call our friends or our neighbours to dine with us, but the *poor*, the *maimed*, the *lame*, and the *blind*;" which appears to me directly opposite to the above passage in Samuel. Should be happy to have the above passage in Luke opened as concise as possible, agreeable to the doctrine of the New Jerusalem, as now revealed in the writings of the Apostle of the New Church. I make no doubt but your compliance will be satisfactory to the minds of others, as well as both pleasing and profitable to one who is now (through the tender mercies of our adorable Lord Jesus who is the only God of heaven and earth, the Creator of men and angels, and Governor of the universe at large,) a member of the New Church.

Am, Sirs, your's most affectionately

In the bonds of goodness and truth,

Stroud, Feb. 13, 1791.

H. B. W.

* * * *

ANSWER.

IT ought to be well observed, that almost every word or phrase used in the holy scriptures will bear either a genuine or an opposite sense, which is always determined by the subject treated of. Thus the *lame* and the *blind* spoken of in 2 Sam. v. 8, denote those who are in *evils* and *false*, and yet think themselves in a good state; whereas in Luke

13, they signify those who *consider themselves* to be in state of evil and falshood, and *condemn themselves* on that account. These latter are, properly speaking, in the *affection* of good and truth; but not being yet in the *actual* possession thereof, they are therefore said to be *lame and blind*. The dinner or *supper*, to which the *lame and the blind* are invited, in preference to friends, brethren, kinsmen, and rich neighbours, signifies the great abundance of goods and truths in the New Church, which no others can receive from the Lord, and appropriate to themselves, but such as think meanly of themselves in regard to spiritual attainments, and who confess that of themselves they can neither do what is good, nor think what is true. These are the persons meant by the *poor, the maimed, the lame, and the blind*, in Luke.

The *friends, brethren, kinsmen, and rich neighbours*, who are not to be called to the feast, signify all those evil affections in man, together with the falses attending them, which derive from nature or an evil life, and which must therefore be subdued and rejected, as things tending to puff him up with the pride of self-merit, and thus to disqualify him for the reception of heavenly good and truth.

The *recompence* which these friends and rich neighbours make, by inviting us again, signifies the idea of *merit* which is suggested to man, when he does a good action, and which leads him to expect heaven as a *reward* to which he is justly entitled. Whereas our Lord teaches us, that after having done all our duty, yet we ought to consider ourselves as *unprofitable and unworthy* servants; for the happiness of heaven is a *free gift* of the Lord, which neither man nor angel can ever *merit* by any works of his own righteousness.

They who do good from the Lord, never look for any reward; and yet it is this very circumstance that brings them their consummate felicity, namely, the doing good

purely *for the sake of good*, and without any hopes or desire of recompence ; for in all such good the Lord himself is present, and where he is, there must be happiness and heavenly joy. This is what the Lord means, when he says in the above chapter, “ that they who do good without the hope of recompence, shall be recompensed at the resurrection of the just.”

A TREATISE *on the* ORIGIN *or* CREATION of the
EARTH, &c.

[Continued from p. 78.]

24. **T**HUS the *use* was principally pre-eminent in every production or effect, as the soul in it's body. Hence in every vegetable something resided more intimately especially in the nature of the seeds, which in their central parts endeavoured that something new might be produced, conceived in like manner from seed, and excluded from the egg : such an offspring, for instance, as being endowed with a vital principle by nature, might enjoy all this redundancy, which in the mean time was instrumental to produce it. Every vegetable, therefore, as pregnant, laboured to exclude this new egg, and to replenish it with the most precious sap extracted from the center of their seeds, that to hatch it in the sun, and shade it's most exposed part from his heat ; being excluded from the egg, they received and cherished the young animal, formed it a soft nest, nourished it with food of a spirituous nature, extracted from their fibres, analogous to milk, without any remittance of parental care ; till growing up, they were able first to make short excursions from their nests or couches, returning at times for their milky nourishment to the parent tree, till at last they relinquished that for the common food already pro-

or desire for them in the vegetable kingdom. This whole process was accomplished by a certain instinct which was inherent in every plant, even from the seed; for the generative faculty of nature in the center of every seed, endeavored to produce such animals with a certain delightful complacency, that it might at last bring forth a life where none had existed before, or something animated in that which was inanimate: for there are two principles absolutely distinct from each other, the one natural, and in itself dead; the other spiritual, and of itself living. (g)

This spiritual acts efficiently, and most particularly in every thing, and so directs all, that nature regards nothing, but as it may be of use, or as a cause in subordination to first causes: so that a series of her operations may be continued in a regular course of progression, to their intended effects. Hence the earth, by a continuation of such causes and effects in conjunction, being like souls conjoined to their bodies, flourished with such an agreeable festivity, that if the

(g) That there are two principles distinct from each other, the one spiritual, the other natural, is demonstrable from what follows; as also that the natural principle takes its rise from the sun of this system; but the spiritual from the very source of life, or the Supreme Being. I shall only take up the subject discussed at No. 6, in the note (b), and pursue it here. That note showed the nature of forms, and concluded with the supreme or celestial form. These forms, as arising from the active powers of the atmosphere only, are all inanimate; for there is none of them but what takes their rise from the sun alone, the source of nature. But there yet exists above this supreme form of nature, or the celestial form, another form, called the perpetual celestial, or supra-celestial, or spiritual form, which includes nothing but what is infinite, arising from the emanations of the sun of life, as the other forms do arise from the emanations or rays of the sun of this world. This spiritual form, because it immediately proceeds from infinity, or the Deity, who alone is, and alone lives, in fact is that which animates the living principle in animals, to the functions of their lives: not that it is an universal soul, but as animating all that which is made, or brought forth fit for the reception of life. For every soul is a substance of itself, which is perpetually excited to live a life from this form, as the natural essences from their air and atmospheres.

the scene was viewed by some superior mind, whose extensive vision could take in at one glance, both the effects which were produced, and the uses intended by them in this paradise of ravishing delights, they would appear to him not terrestrial, but celestial.

25. This seminal principle of nature, animated from its inmost center, now impregnated the tender leaves, which swelled as with new seed-cases and ovaries, out of which fresh eggs were excluded, but of another kind. (r) First of all, therefore, the most ignoble animalcula, afterwards the more illustrious, came forth in the same precise order by which nature had propagated the vegetables. Therefore, as the spring advanced, there came forth into light caterpillars, and grubs of the moth kind, more ignorant than those which followed them, of the functions and exercises of their proper existence. These minute images of life, or living forms of nature, in imitation of her processes, concealed in

(r) The first stamina of vegetables were in imitation of their mother earth, mere seminary or aggregate of eggs, not only of their own eggs, but others also of a diverse nature, which should be afterwards conceived; for one lay is involved in another, that the latter could not come forth till the necessary productions for their subsistence and exercise had been prepared. From the series of such a process, in fact, it will appear, whence the souls of brutes proceeded, which are said to be generated by nature in the seeds of vegetables. For in like manner as the seeds of vegetables were formed by a conjunction of the active powers of nature, with the passive sluggishness of the earth, the sun's rays co-operating as a medium; so now these seeds were animated by a conjunction of this before-named spiritual form, infused with the active powers of nature, by the mediation of rays emanating from the sun of life, which is spiritual and living: wherefore these lives proceeded forth in the same subordinate series as the natural powers of the atmosphere, and in the same manner as the seeds of vegetables, from which they were at last excluded. Thus while life from its proper source endeavours only to produce utilities, and nature nothing but effects fitted to such uses, it appears that it was so foreseen and provided, that the intention of producing such utilities should include in it the proposed effect. He is altogether blind, who does not see the Deity in this wonderful contrivance.

first state of animation, something yet more interiorly
 hidden, which should manifest itself at the end of their *rep-*
 or *vermicular* mode of existence: hence the power of this
 eternal life changed their grubs into nymphs, aurelias,
 chrysolides; so that by and by casting off their former
 coats, now of no use, they took wing, and being elevated
 from the ground, spent the remainder of their short lives in
 the *delights of love*, to the purpose of perpetuating their kind,
 lodging their eggs on the fostering buds of their parent
 vegetables. Neither was there, in all the course of their
 short and equivocal state of existence, any natural function,
 nor in the organical texture of their bodies, any mi-
 nute artery, fibre, or nerve, which was not adapted to
 this condition of their lives: by which the whole tenor of
 their existence, however seemingly intercepted, was urged
 on as the racers for the prize, which is the object of their
 attention. Hence the life by which they were actuated,
 formed it's first rudiments into a continued series; and na-
 ture most officiously accommodated her operations to it's in-
 tentions. Besides this, there was not in the whole universe
 the most ignoble species of these classes, which did not ex-
 hibit some symbol of the general system; if not at that time,
 yet for the time to come: however, we cannot by our sen-
 ses, which glance only over the surface of things, discover
 their utilities, which are myriads, few of them being within
 our sphere of observation. Thus the paradise we are describing
 being elevated in it's minute animals to new uses, and fur-
 ther decorated, rose into superior splendor; for every leaf
 produced it's living creature, and every flower glowed more
 splendidly from the brightness of it's native colour,
 heightened by the life of nature, which was conjoined
 to it.

26. When now the violet groves of this paradise abound-
 ed in swarms of living creatures, as detached particles of

new life, another class of the animal kingdom began to disentangle themselves from the same kinds of rudiments and matrixes, as the former, and to enjoy the light; namely, feathered fowls of all kinds, prior in respect of their nature, as more noble; though later in their production than those other twice-born animals. This winged brood were produced from the shrubs and bushes, as the spring advanced whose leaves, grown turgid with sap, gave birth to this new offspring. These vegetables having strewed their proper seeds upon the ground, and so secured the perpetuity of their own species, concentrated their tubes and fibres yet more interiorly, and began to push forth this more noble fruit, *in this order*, first, the little eggs with their yolks, and the other rudiments of a new life, which they deposited in nests formed by the officious interweaving of their twigs round about; being gently dropped into these receptacles, they were left to the fostering care of their common parents, the earth yet warm with perspiring vapours, and the sun hatching them by it's rays; altogether as if the leafy twigs had been acted by a previous intelligence, emulous of our sciences. But nature, in every instance, so managed the new-forming life, as an intimate agent to produce such effects; that, together with the life, the *use* of such mediums to promote it's growth, should actually exist; for the usefulness of a thing, as before said, is the very soul of any effect. Thus these animals of the feathered race, being now hatched and nourished with the milky juice of their maternal shrubs, together with the grains of corn providentially scattered about, till they were in a capacity to shift for themselves, took wing, and made short excursions into the air, their new receptacle. Now from these spontaneously building their nests, flocks of feathered fowls winged the air, of as many kinds and species as there were shrubs. But these secondary procreations, or those from seeds, without the mediation

of earth as a matrix, by their proper or last great
 ceased to be for the future *oviparous*, that is to say,
 were not afterwards produced from, or by shrubs and
 trees; for the principle of all principles whence life is de-
 rived, before the existence of first causes, so ordered in his
 providence that they should be classed together in a con-
 tinued series, and instituted as the supreme or intimate de-
 sign of this order, that one thing in it's proper time should
 produce or rear up another. This superb, or lofty and ele-
 vated species of animals, decorated the air and the earth with
 celestial and golden-coloured plumage; for there were
 birds which carried upon their heads crests, like crowns or
 helmets studded with gems; some had the plumage of their
 necks variegated with the appearance of stately collars,
 adorned with jewels of costly water; some exhibited in the
 long-feathers and those of the tail brilliant stars, auroras,
 and future rainbows; some had impressed upon their wings
 the solar fire, shaded off to a purple; some of them repre-
 sented paradise itself, or some of it's pompous scenes traced
 on their feathers, &c. By this time, the earth's surface
 was like one entire granary, from the fecundity of her nu-
 merous vegetables heaped together; and introduced this her
 offspring into the enjoyment of this plenty, as to a plen-
 tiful table already spread out for them; and that as well her
 small-born minute animals, as these flocks of the feathered spe-
 cies, that they might eat up her superfluity, lest it should abound
 immoderately, and hence her redundancy might be re-
 duced to a middle quantity, like two ends of a ballance in
 equipoise, by diminishing or adding to their respective
 weights. Thus universal providence directed (s) both the
 efficient

Providence is denominated universal, because it is in the most minute
 members; for every universal is so called from it's presence, and power or
 influence in the parts or generals of which it is composed. An universal is the

complex

efficient cause and it's effects in the most minute circumstances, that in proportion as one cause proceeded in the series to a second, or a third, and so on, the usefulness of one to another should, by a constant law to eternity, keep pace with them.

27. Lastly, there were introduced into the enjoyment of this plenty, thus far extended, the four-footed beasts, with the flocks and herds; but not before the humble shrubs had been disburdened of their feathered brood; *for this reason* lest these walking specimens of life should trample under foot the vegetations designed for the subsistence of the former animals, and spoil the seeds intended for their future support. These last-produced animals, the proper inmates of paradise, were in like manner an offspring of trees; such as were of an higher order in the course of nature. These, by the like kinds of foetifications as the former, last opened their most central pores, and impregnated with feminal juice, little eggs pendant at their branches, which being drawn out into bulky matrixes, and deposited among the herbs and flowers, involved themselves spontaneously with tunicks, viz. the amnion or amnios, or the inner tunick; and the chorion, or exterior one, furnished with the *placenta*, which having purified the milky juice of the vegetables, transmitted it by suction through the meandering passages of the umbilical or navel cord, to the liver, where being purified to the highest degree, and like chyle espoused to the blood, it was then remitted to the heart and brains, that they might distribute it for the use of the increasing body. Nor did the sedulous and provident

complex of all singulare, as the general is of all particulars; for unless Providence was in particulars, even in the least things whatever, as well as in the greatest, it would not be universal. Therefore, if we separate either the general or even the minutest particular from the universal Providence, we destroy the very essence of it's universality in our ideas.

The mother-tree intermit her care, before the animal was en-
 ded into possession of it's proper life, and began to act
 under the general auspices of nature. The greater kind of
 cattle had broad backs and deep chests, and carried
 aloft by means of fat bulky bodies, bearing on their
 branching horns, as so many marks of their sylvan
 origin, from maternal stocks of greater nobility, as more
 elevated from the ground. The soul of each was visible in
 their looks, for nature at the same time transfused herself
 into their manners into the figure of their bodies, as these
 in some degree a representation of their minds; for
 in producing a life, couples together cause and
 effect; what was intended by both, produces a conjoint
 effect, which is the complex aggregate, or sum total and
 scope of the uses designed by nature in the existence of that
 animal. How many new faces, therefore, appeared among the
 animals, so many different spirits informed them; so that
 might be affirmed, all the spirits in the universe, *joined in*
respect, and disjoined in another, as being furnished with
different faculties, had been collected together for this terrestrial exhi-
 bition of the different classes of animals. For some were
 fierce and savage, most greedy of blood. Some seemed to
 be with envy, grudging themselves and others the light
 of scouling ugly countenances; some of them seemed
 proudly swelling with the idea of self-consequence;
 others high-spirited, prancing loftily; some being meek
 and gentle, bore with the pride and insolence of these
 others; some most fearful and timid at the sight only of
 fierceness, were seized with palpitations of the heart; some
 devoted nothing also but the soft dalliance of love, and
 rose up to sport and merriment. But among all these clas-
 ses so different from each other, there was a certain form of
 government established, and a certain polity or order enfor-

ced by love or fear ; for every one knew another's intention by the look, and read there nature inscribed as it were in their motions, inasmuch as the senses were acute, and all the ways on the watch, indicating the nature of every thing by their principle of life in the brain, from which motion there resulted indications conformable to the occasion whence their life and manners were regulated as by an oracle, though they were yet ignorant of their future destiny, when there should be many ages passed over ; that the horse should be bridled and bear a rider ; that the sheep should give up their fleeces for clothing ; and the rest of these animals should serve the various uses for which they were intended, food not excepted ; for there was not one of all this number, which had not been designed, before the commencement of time, to it's proper use ; hence such a variety, that nothing was wanting which could either be numbered or guessed at as fit for use.

[*To be continued.*]

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

THE general acceptance of the word *atonement*, and the manner of it's being almost universally applied to the work of redemption, has taken such deep root in the minds of many well-disposed persons for so many generations, that I believe it is not easily eradicated ; yet necessary to be so before a full and unreserved reception can be given to the excellent writings of Baron Swedenborg. For though many read him with a degree of satisfaction, and are generally pleased with the manner of his treating theological subjects, yet some, even of those who believe that God is one

and in person, and that the Lord and Saviour Jesus
 Christ is that God, still continue to plead for the *atonement*,
 on the ground of the Pentateuch; else why, say they, is
 that word so often used by Moses, especially in the 16th
 chapter of Leviticus, wherein it is twelve or fourteen times
 repeated; the signification whereof, if it be not a type of
 the Great Antitype, who is represented by some of the
 propitiatory sacrifice, what can it otherwise
 mean? for if that word, so often mentioned, and the man-
 ner of it's being applied by Moses, the servant of the Lord,
 will not admit of such a reference to him, it is desired to
 know what other signification it can possibly have. To
 which your answer is requested by many, who are desirous
 of truth for truth's sake; among which number I am one,
 and therefore shall deem your reply, in the ensuing Maga-
 zine, an acceptable favour conferred on,

Gentlemen,

Bristol,

Your most humble servant,

SUSPENSUS.

March 5, 1791.

* * *

ANSWER.

It is true, that wherever mention is made in the Word
 of atonement, expiation, sacrifice, propitiation, &c. it is
 always in reference to the Lord; but still those expressions
 are not to be understood as they generally are, for in such
 a sense they necessarily imply a division in the Godhead into
 different and distinct Persons, one of whom by his sufferings
 and death is supposed to have appeased the wrath of the
 other. The true meaning of *atonement* or *expiation* is the
 removal of evils from man, and not the appeasing of wrath
 in God, who is essential love and mercy; and as the remo-
 val

val of evil is effected solely by the Lord's Divine Humanity, with for
therefore the word *atonement* or *expiation* is made use of in the Old Testament in reference to the Lord when he should give
come into the world for the purpose of redemption, which and
consisted in removing hell or evil from man. B

It is further to be observed, that as the Word is written as t
for the most part according to appearances, so the term *atonement* is only
atonement is to be understood in the same sense. While man is excit
is himself in a state of evil, he considers the Lord as an angry, b
gry Being, and as his most inveterate enemy; wherefore he be
agreeably to such appearance he is represented in the Word the
as one who burns with wrath, and who will take vengeance on
on his enemies, unless he be reconciled by some kind of them
adequate sacrifice or atonement. This however is only an ou
appearance arising from the *state of the offender, man*. But as a
soon as ever the state of man is changed, by the removal of
evils, then the Lord appears to him no longer as filled with
wrath, but as he is, all-merciful and gracious: and accord
ingly he is then represented, in the literal sense of the Word,
as if *appeased* and *satisfied*; when yet the change was not in
him, but in man.

The holy Word therefore is written in a way accommo-
dated to man while in a state of self-love and the love of the
world, in which state nothing will have any impression
upon him, but what at least apparently favours his self-love.
It is for this reason said, in the literal sense, that God sent
his Son into the world to become a propitiation for sins;
apparently as if thereby the wrath of the Father was ap-
peased, and the sins of man atoned for by an adequate or
sufficient sacrifice. Now the good effect to be derived from
this mode of speech, is this, That man who is immersed in
evils, may first, from a principle of self-love, begin to
cherish

with some reverence and even love towards that Son of
 who is represented to have so loved the world, as to
 given himself a ransom for their sins, and by his suffer-
 and death to have appeased offended justice in their be-
 But love to the Son of God merely from such a prin-
 as this, viz. self-love, is no part of true regeneration;
 only preparatory to it, and permitted by the Lord to
 excited in man, previous to his reception of genuine
 as an an-
 because he sees that in this and no other way man
 be gradually brought to forsake his evils, to have faith
 the Son of God, and lastly to worship, love, and ac-
 knowledge the Lord alone in his Divine Humanity, as his
 kind of Redeemer and Saviour.

In our next this subject shall receive some further illustra-
 But and the terms *mediation*, *intercession*, *expiation*, and
expiation, be more particularly explained.

To the EDITORS.

GENTLEMEN,

YOUR perusal of the following lines is earnestly re-
 quested, and your impartial judgment on the merits
 of them is seriously demanded. Should your opinion of
 them be so favourable as to give them a place in your valu-
 able Publication, it will confer an obligation on

Your very much obliged

And humble servant,

G. CODLING,

A PAS

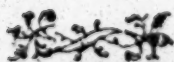
A PASTORAL.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care:
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day steps he shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountains pant,
To fertile vales, and dewy meads,
My weary wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Tho' in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreary shade.

Tho' in a bare and rugged way,
Through devious lonely wilds I stray;
Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.



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THE NEW
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CONCERNING
Heaven and Hell,
AND THE
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OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For APRIL, 1791.

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By A SOCIETY OF GENTLEMEN.

L O N D O N:

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[PRICE SIXPENCE.]

TO CORRESPONDENTS.

THE Observations of *M. B. G.* respecting those Passages of the Word, which the Arians have Recourse to, in Order to prove the Inferiority of Jesus Christ to the Father, are intended for Insertion in our next Number.

The Communications of our Correspondent who subscribes himself *Ignoramus*, are highly acceptable; and we shall be obliged to him for a Continuation of them on any Subject he may think most useful. The Paper he sent us last, will appear in our next.

THE NEW
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To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

YOUR very favourable reception and insertion of a former letter of mine, respecting the idea of evil in the Divine Mind, &c. induces me to trouble you again with a few hints descriptive of the rising cause of evil, *as it appears to me.*

The reason of giving my thoughts upon this subject is, it's being a matter in which my mind formerly has been much exercised (I make no doubt, by the infinite wisdom of Divine Providence, for good); I thought, by stating my ideas of it, it might, perhaps, (through the same Divine Providence,) be a means of relieving those exercised in the same way, as my mind never found rest in that matter till now.

Many have been the books I have read upon the subject, but without satisfaction, they dwelling only upon the surface of things, in the generals, and consequently not giving me any conclusive ideas to my restless seeking mind. Behmen is no despicable author on that head; though I must freely acknowledge I do not fully comprehend him; but the light of divine truth was then shining through a very dense cloud, and, as he very justly calls it, the aurora or day-break just began to peep; but now we behold the rising sun!

The Divine Being, when he first created man upon this earth, made him as perfect and pure as it was possible for such an intelligent being to be made; not with any defect, but with a defectability, or possibility of defect; not with any evil, but with a peccability, or possibility of sin. If man had not been thus made, he would only have been as a machine, act as he was acted upon, not liable to any blame for doing wrong, or approbation for doing right; but man being created with a free will, by which he had power to determine his choice either to good or evil, and also having a rational understanding to inform his will, was thus constituted a pure and perfect creature in the garden of God. The will and the understanding not being life in themselves, but only recipient vessels of the divine influx, as such consequently caused a re-action; this re-action was man's proprium, which though of and from the Lord, man was permitted to enjoy as his own, although he plainly saw and acknowledged it was of and from the Lord. If he had not been permitted thus to appropriate it to himself, he could not have been susceptible of any happiness; but his situation respecting the divine influx would have been like a musical instrument, which, played upon by a skilful musician, produces delightful harmony; but the minute the hand ceases to play, the instrument retains no part of the harmony;

mony; this proprium, therefore, in man may be called retention of the divine influx.

God could not create a God, (if we were to admit the Lord's idea, there could not possibly be any re-action, consequently no positive happiness in the created God;) but God created a man, and though he was a pure and perfect creature, yet he was but a creature; therefore the divine influx falling into the creature's recipient forms, necessarily received a foil; this ray of divine influx falling upon such a medium, it reflected some parts of that ray, transmitted and refracted others, and thus caused division and variety of this divine ray; this was not evil as it respected man, though it was in a sense the same as is meant by those words, that he chargeth his angels with folly, and the heavens are not pure in his sight.

Thus man was permitted to enjoy this divine variety (which in the divine esse is one,) in his proprium, which was of and from the Lord; but by degrees man began to make dim this recipient medium, by those very means which the Lord had provided to maintain it's clarity; and by admiring those divine beauties brought forth in his soul *as from the Lord*, instead of adoring *the Lord in them*, obscured the clarity of the divine mirror in his soul: this, I apprehend, was as yet *folly*, not *evil*, though tending towards it. By degrees, in succeeding generations, this mirror became more and more dim, till at last he not only did not look upon the gifts of God as such, but as derived from himself, as supposing he had life in himself, and thus most awfully ate of the tree of knowledge, and brought forth all the direful evils constituent of hell. So light from the brightest clarity fell by degrees into the darkest shade; and thus may be seen how the most divine truth, let down from the third heaven, is turned by degrees, according to the different states

states of the subjects it passes through, into the grossest false in the lowest and darkest hell.

I well know, the field being so large, and the subject so deep, I may be censured for the above thoughts; but as I write simply in love to my fellow-creatures, and with a single eye to the Lord, (so far as such a worm of earth as I am, is capable of,) I rest satisfied; and if it meets your approbation, your inserting of it may be for the good of many, and will greatly oblige, by the divine mercy of the Lord,

Ever your's,

April 4, 1791.

IGNORAMUS.



EXTRACT of a LETTER sent to a Gentleman in Holland.

Dated Feb. 13, 1787.

THOUGH I mentioned to you, in a former Letter, that Mr. ——— had his doubts, and even in some measure relinquished the system of *universal restitution*; yet I have since heard, that he has again relapsed into his former opinion, notwithstanding the decided authority of Swedenborg on the contrary side of the question. But I wish to lay no great stress on matters of mere opinion. If we cannot all agree in sentiment, I am sure we may and ought in charity; and who knows, but the Lord may make use of the *appearances of truth*, and even the *fallacies of the literal sense*, as means of introducing some to a more genuine understanding of his Word, and a true sense of his divine love and mercy towards the human race!

I have often thought, that the Lord permits the doctrine of Universal Restitution to be received in the minds of some, for this great purpose, That the idea of wrath in God, so long inculcated by the Old Church, might be gradually abolished,

lished, prior to the reception of genuine and divine
And this seems to be effected, in a wonderful de-
by the doctrine in question.

Another remarkable circumstance, likewise, to be at-
tended to, is the following : That while we are under the
mediate influence, and in the actual enjoyment of any
preparatory truth, we are then generally incapable of ex-
tending our views beyond the limits of that truth, and can-
not see the great end to which it may hereafter lead us.
Thus, my own experience testifies, that I once thought all
light to be concentrated in the above-named doctrine of
universal salvation. But through mercy, I now see that
that light was only preparatory to a further manifestation,
producing in the mind a state more friendly to the recep-
tion of the purer rays of truth. This is like the case of a
natural man, who conceives, that the light of the material
world is superior to every other light ; whereas the same man,
when made spiritual, is astonished to find, that his former
light, comparatively with light from the spiritual sun, was
mere darkness. Nevertheless he still must acknowledge,
that the ideas formed from natural things were instrumental
in raising him from his original state of *entire ignorance*,
whereby he became, and whereby alone he could become
the subject of spiritual intelligence.

From every consideration, therefore, I am led to think
charitably of those who differ with me in opinion, as know-
ing that the Lord loves them as well as he does me, and
that he will likewise lead them into all truth in his own
good time.

Adieu !

To the EDITORS.

GENTLEMEN,

SOME views of the gospel, as opened by men, and given to the world in their different systems of divinity, have proved not so favourable to true and vital piety as were to be wished. Jealous of the glory of God (which it became them to be,) and willing to debase the creature, (which ought also to be done,) and make him poor and helpless, and insignificant as he is, and even worse than nothing, without the Lord; they have so managed and contrived the matter, as to leave man totally inactive, till irresistibly wrought upon; and a mere effigy of the churches, without capacity of co-operating with the Lord; not indeed from any *native* and *self-derived* power, but *apparently*, and *as it were* from himself.

Did they understand *the doctrine of remains, the doctrine of divine providence, and the sovereignty of God*, aright, they would halt at least, and make a stand, lest they should stupify, instead of edify mankind; and pull down, instead of set up, the true church of God. Through the wine that has been mixed with the wine of the kingdom, and the mixture that hath been blended with the doctrinals of the past churches, they have got into a state of sloth and security, and been laid asleep by those very means which should have kept them awake. The watchmen did not mean to do so, but they have ignorantly and undesignedly done it. The *free grace of God* has been so explained and set forth, as to exclude *the free will of man*; and the sovereignty of the Father made to consist in an arbitrary and absolute rejection of the latter (*all* of them, if he had pleased, but *some* *facto*) from a possibility of salvation. This, instead of winning and wedding souls to himself, has had the con-

very effect, exasperated and hardened them, and driven them farther from him.

Under the power and influence of this thought, some have been driven to despair, and others into presumption, in all manner of wickedness; first one thing, then another, till the whole course of sin has been gone over, and men have sat down with this desperate conclusion, (without perceiving such doctrine brought them to it)

"AS GOOD DIE FOR A SHEEP AS A LAMB."

This proverb I mean at this time to expose, to prevent the evil that would arise from the false of it, were men to adopt it in their life and practice. It is a levelling saying, and what consolidates sin, without just and proper distinctions: it makes all crimes equal, (which neither the all-wise God, nor men who have derived wisdom from him, have any-where taught us is the genuine truth,) and would have us believe, that it is the same thing, whether we offend little or much; whether having begun to do wrong, we be not as well to proceed and go on, as to stop and make a stand.

The oracles of God speak of *presumptuous sins*; of the *great transgression*; of *sinning with a high hand*; and as it were, *with a cart-ropes*. And intelligent and discerning men, when they speak and write of the nature of sin, speak according to the *doctrine of degrees*, guard us against it at first, and bid us even abstain from all appearance of evil. *Insta principiis*, oppose sin in it's beginnings, is a well-known maxim with the moral writers, who equally caution us against proceeding in it, if we have unhappily fallen and given way to it. What, then, has neither the countenance of God, nor the suffrage of good men, should be looked upon with an evil eye, as hurtful and destructive to the

"Shun evil, because it is evil," is a well-digested saying of a well-instructed scribe;—dashes this hurtful adage out of countenance, and is the proper antidote to the evil of it. Sin is no exotic, but progressive in it's growth and appearance; and the hell it forms to itself, is exactly agreeable to it's nature. Here again, the scripture speaks according to the doctrine of degrees, telling us of *many* and of *few stripes*; of *greater damnation*, and of *the lowest hell*: all which militates and brings to nought the sad saying under consideration, shewing it is not of God, but of blind and short-sighted man; the last refuge he takes to, in the last stage of his iniquity; but which will leave him an ugly form of the great and ugly monster, instead of a happy feature in the happy and Grand Man.

Hearer! reader! discard and give it up, as inimical to your peace here, and to your liberty and happiness hereafter.

Middlesex, April 5, 1791.

SENEX.

EXTRACT of a LETTER to a GENTLEMAN.

Dated Feb. 6, 1788.

I Agree with you in opinion, that the office of a priest ought to be entirely detached from all worldly concerns; and I have no doubt but this will be the case hereafter in the New Church. Yet there seems to be an exception at the commencement of a church, from the nature of use, which requires that something should be done, though in an imperfect manner, previous to the full establishment of order. This was the case with the Primitive Christian Church. The Scribes and Pharisees, the heads and rulers of the then established Judaism, would not forsake their honourable situations to follow so humble and mean a master

they esteemed our Lord. He therefore invited fishermen, who were plain, simple, and even illiterate men. These were to be priests of his New Church, and in the mean time labour with their hands for a subsistence. Paul likewise was a tent-maker, and worked at his business. Nevertheless all this, I believe, was agreeable to divine order, being the most probable and effectual means of raising a New Church distinct from the Old; and therefore it all tended to prepare the way for the full establishment of order, when the church should arrive at a state of maturity, and consequently when the priesthood should be entirely set apart from all functions of a civil nature.

It is highly probable, the Lord will make use of similar means to bring about the establishment of his New Jerusalem Church. And when I see that it has actually commenced in such a way, I make no doubt but the protection of the Lord will be over it, who alone is able to bring strength out of weakness, and order out of confusion.

Adieu !

AN ESSAY on the COMMUNICATION between the SOUL and BODY.

[Continued from p. 62.]

IX. *That the spiritual Principle invests itself with material Nature, as Man does himself with his Garment.*

IT is an allowed axiom in philosophy, that to every operation or act are required an active principle and a passive subject, and that without both these, no effect can take place. Just so the case stands between spirit and matter; the former is a living principle, the latter a dead, inert subject; consequently, whatsoever has continued to exist

from the beginning in this our solar system, is from a spiritual source through a natural medium, whether it be in the animal or in the vegetable kingdom. Of kin to this axiom is the following, and accordingly adopted by the wisest scientific men, viz. That in producing every effect, a principal and instrumental cause must concur; and that both these, though distinct in themselves, yet as they appear but one, are considered jointly as one and the same cause; and this holds good in relation to spirit and matter [nature]. That these two, in producing their effects, appear but as one, is, because the spiritual part is contained or concealed in that which is natural, as the fibre in the muscle, or as blood in the artery, or, to use another comparison, as the thoughts in the speech, or the affections of the mind in the sound of the voice, communicating themselves through these external natural instruments. Hence we may form some idea how spirit clothes itself with matter; and, indeed, as a garment is to a man, so is the organical body to his soul, which he may properly be said to put on, to wear it, and to put it off at the time of death. In like manner the body waxes old as does a garment, decays and perishes; whereas the soul, being a spiritual substance, is subject to no such periodical changes. They who consider the body in any other light than as a covering to the soul, dead in itself, but organized and fitted to receive the influxes of life through the soul from God, must from an erroneous supposition conclude, that the soul has a proper life of its own, and so likewise the body, and that, according to a law of *pre-established harmony* betwixt both, they concur in uniting their operations; or else, that there is a communication between these two lives by influx, either from that of the soul into that of the body, or *vice versa*. Whereas it is a truth flowing from

the nature of created beings, that what is posterior in order cannot act from itself, but from that which is prior to it, and this only from that which is still prior, and so on till we come to the first self-moving principle, which is God. Besides, life in itself is a first principle or unity, and therefore not createable, but altogether communicable from it's fountain-source into certain organized forms adapted to the reception of it. Such are all and singular the forms of every kind of life throughout the universe. It is supposed by many, that the soul is possessed of a principle of life as it's proper own, and that therefore life is continued to man from himself, and not by any influx from God; but all such entangle and confound their minds with their own false reasonings on this subject, being mere dotards in spiritual things, in all their disquisitions after which they are bewildered in a labyrinth of errors, from which they know not how to extricate themselves; they are as men lodged in some deep cavern of the earth, where they dwell in perpetual darkness. The necessary consequences that follow from these men's false principles are horrible, as that God hath so transfused himself into men, that every one is thereby become a kind of God, owing the continuance of his existence to himself, as likewise all goodness and wisdom, and that all saving faith and charity are his proper riches, derived from himself and not from God, besides many other shocking tenets, only becoming those spirits of darkness, which, when in this world, took nature for the God of life and all things. I formerly heard the voice of one saying from heaven, that 'if there were a single spark of life in man proceeding from himself, and not from God [by continual influx], heaven, and all that is therein, would have no existence, and consequently there could be no true church on earth, nor any such thing as eternal life.' See more on this subject in the *memorable relations*

relations of a work published by me, intituled, *De Amore Conjugiali*, No. 132 to 136.

X. *That Spirit thus clothed with Matter in Man, renders him capable of being a rational and moral Agent, and so at once both spiritual and natural.*

THE truth of this proposition follows by necessary consequence from the foregoing; for as the soul continually receives an influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to the last, through it's close union therewith, the appearance of a corporeal life; hence we know by experience, that spirit united to matter in man, as a living power to a lifeless subject, qualifies him for rational speech and moral agency. It seems indeed to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas it is thought that speaks, and the will that acts (both spiritual in themselves) through their respective material organs formed from this outward natural world. That this is so, will readily appear, when we consider, that upon the ceasing of thought, the tongue is immediately silent, and that upon the will's refraining to exert it's active power, the limbs are motionless in an instant. The union of spirit with matter, and the appearance of life in the latter from this union, may be illustrated from the comparison of a sponge replete with generous wine, from the rich juices in the grape or apple, and the aromatic virtue in cinnamon. Now express these juices, and extract the tincture from their containing vessels and integuments, and what remains but insipid dry husks and filaments? The case is just the same with the corporeal organs, when separated from their vital principle. That from
this

the union of what is spiritual with what is natural in the human constitution, man has his denomination of a rational creature in this lower world, appears from the power of arranging and analyzing his thoughts, and the various exercises of his understanding; as that of his being a moral agent from the regulations of his actions and deportment by the rules of honesty and decorum; which high privileges he is endued with from the power given to him to receive influx from the Lord through the angelical heavens, which are the habitations of wisdom and love, and consequently of rationality and morality in their essential ground. It is from the union of these two principles from both worlds, that man is qualified to be at once both spiritual and natural; and that the case with him after death is partly similar and partly dissimilar, is because he has then also a real and substantial body, but spiritual; whereas that which he is at present invested with, is material or natural. Many suppose that the perceptions and cogitations of the mind (as being spiritual things) present themselves to us naked and destitute of all organized forms; but this is owing to their ignorance of the formation and offices of the brain with the various intertextures and convolutions in it's cineritious and medullary substances, it's different glands, sinews, and partitions, and numberless imperceptible fibrillæ, and these invested with it's meninges and matres [*dura* and *pia*], all which afford infinite materials and receptacles to the mind for the configuration of it's ideas. Now, upon the good condition of these parts depends the soundness of the intellectual operations, and the regular determination of the will in this our natural state, so that a man is deemed rational and moral, in proportion to the right organization of his mental forms; for the rational sight of man, which is the understanding, can no more be said to exist here in this outward world without organs

organs properly adapted to the reception of spiritual light, than the bodily sight to exist without eyes; and so of the other senses.

[To be continued.]

EXTRACT of a LETTER to R. HINDMARSH.

London, Oct. 18, 1784.

UNDER the absolute uncertainty, dear sir, whether my occupation will suffer me, or not, to call upon you, as I fully purposed, and still do wish; I have resolved to send you inclosed an Anecdote, which you may rely upon as authentic; and perhaps, by shewing it to some of your friends, do them a pleasure, if they have read that part of Mr. Swedenborg's Latin work, in which he speaks of the *Ancient Word*, and the *book of Jasher* referred to by Moses in Numb. xxi. 14, 15, 27 to 30; by David, in 2 Sam. i. 17, 18; and by Joshua, in Josh. x. 12. When I heard the gentleman relate the fact, I only noted it in my book of memorabilia, as a curiosity merely; having not seen, at that time, Mr. Swedenborg's reference to a certain set of people in Great Tartary, with whom, he says, the ancient Word is still extant.* It came then immediately into my mind, that these *Wodyacks* may be at least a colony of that favoured race of people: for under any other supposition, it is hard to account for the singularity of their case, surrounded as they have been by Pagans, and afterwards by Mahometans; and for more than half a century, under the yoke of the Russians, of the Greek church, whose priests are as zealous to make proselytes as the Papists, or rather, the Jesuits, in the East and West Indies, amongst the Pagan natives there;—but with these *Wodyacks*, I have been

assured,

* See True Christian Religion, n. 264 to 266.

lighted, by a traveller who came from China, and travelled
 through a part of their country, since the date of this rela-
 tion, they never have attempted it. The reason alledged
 "that they keep themselves so totally on the reserve,
 and are so quiet and peaceable in themselves, they have
 no hopes of improving their morals, and therefore let
 them quite alone." How much it were to be wished the
 gifts had always been as humane and rational in their
 conduct to their neighbours! Excuse this haste, and believe
 me ever, dear Sir,

Your obliged,

And most humble servant,

THE ANECDOTE.

St. Petersburg, June 14, 1783.

COUNT ALEXANDER STROGONOFF, arrived very lately
 from his copper and salt mines, in the government of
 Nizhny Novgorod, related this day at table, that in the neighbour-
 hood of some of his estates in that part of Siberia, there
 dwells a peculiar race of people, called *Wodyacks*, who are
 neither Christians, Mahometans, nor yet Idolaters, as all
 around them are; but have preserved the worship of One
 God, without any apparent type or image of him, so uni-
 versal in the East. They have no order of priesthood set
 apart, but live in families, the head of which officiates as
 such, when they make an offering of their first-fruits in har-
 vest-time, which is the only token of religious worship the
 Russians have ever discovered among them.

They call a man *Adam* in their language, and talk of
 themselves as the original *stock*, (the Count's term, in French,
la souche,) from whence the other parts of this earth
 were peopled.

Their funeral ceremony consists in setting the dead corpse before the relations, when they make a repast, out of which they present a portion to the deceased, and after a short silence they use these general words: "*Since thou neither eatest nor drinkest more, we perceive thou hast finished thine exile; therefore return to the country whence thou camest,* and leave thy virtues to thy family:*" and then depositing the corpse in the ground, they return, to finish the repast, but with the utmost sobriety and regularity.

They live in the most perfect equality, giving no precedence, but to the aged, or heads of families.

* This is so much like Jacob's account of his pilgrimage to Pharaoh,—does it not strike you, as it did me at the time?

EXTRACT of a LETTER from Mr. JAMES GLEN,
Demerary, in South America,

To the New Church in London,

June 1, 1783.

I Have lately applied to Swedenborg's *Apocalypsis Explicata*, and do find it a most valuable and truly divine work; but I cannot help being very sorry to find, that the English Bible agrees so indifferently with most of the quotations from the Old Testament in that work. This can only be remedied by a new translation, which the Lord in his good providence will, I am persuaded, before long bring to pass; in which case, many Hebrew words should be preserved, as there are no English words to answer them: for instance,

אָנִישׁ	for a man, in Hebrew, there are four words,
גִּבּוֹר	(as in the margin) which express four distinct
אִישׁ	states wherever they occur; but in the English,
אָדָם	(and I believe in most modern languages) they
	are confused into one word,

The Apocalypsis Explicata confirms more and more whatever I
to the Society concerning the necessity of divine truth, and
the necessity of embracing divine truth unadulterated, that
altogether distinct, separated, and removed from the Old
Church. I well know that truth without good is not truth;
I also well know that good without truth is not good.

Good is the esse,—Truth is the existere;
Good is the essence,—Truth is the form;
Good is the heat,—Truth is the light;
Good is the end,—Truth is the cause,—(Use is the effect).

The conjugal union of these is heaven in the soul: this
we all know. What the Lord omnipotent, through his
heavens, may do in our time upon earth, I pretend
not to say; but I humbly apprehend, the more we apply
the spiritual and celestial senses of the Word, the more
progress we will make in the New Church, and the more
we will separate and remove from the Old. To open the
spiritual sense of the Word, was Swedenborg's office and
mission; especially by the knowledge of the spiritual
sense of the Revelation of John, which may truly be said
to be a book altogether written for the use of the New
Church of the *Divine Human*; but far be it from me not to
attach equal value upon all the books which are the *Word*.

I shall only add, that the more I experience of life, the
more I am convinced of the necessity of the New Church,
in which love and wisdom in vernal delight may for ever
dwell on this earth: for alas! alas! at this day nothing but
the loves of self and the world, and their falses, have brought
cold and barren winter among men. I heartily wish the
Society may increase and multiply, and that speedily:
every member will please accept my kindest affections, and
remain its willing servant, and its meanest member,

Demerary, June 1, 1788.

JAMES GLEN.

I have not seen Mr. Blatchy, nor Mr. Mossion; nor have I heard any thing of the books I left with a gentleman, a merchant in Barbadoes: the rest are dispersed here, I am afraid, like seed upon an unfriendly soil.

Feb. 4, 1789.

I Have seen Mr. Blatchy and Mr. Mossion: they both continue steady in the truths of the New Church. Sunday, August 3, 1788, Mr. Blatchy, Mr. Lincoln Rogers, Mr. Andrew Shanks, and I, met in Mr. Blatchy's house, where, after Mess. Rogers and Shanks were baptized into the New Church, we four received the Holy Supper together, which was all done after the form made use of in London on July 31, 1787.

Your's truly,

JAMES GLEN.

Feb. 14, 1787.

THE spiritual and celestial senses of the Word appear to me more and more to constitute the New Church; for a church is such, according to it's understanding of the Word. Doctrine is to be confirmed from the literal sense; and the more the literal sense, in the light of genuine doctrine, is read and studied, and the spiritual and celestial senses shine through the clouds, the more we are in the New Church, and the more we are distant from the Old, which is in fact a putrid corpse. Now as no man can find the spiritual and celestial senses where *they are not*, nor expect communication with the heavens, and conjunction with the Lord, but where *they are*, and are to be found; therefore, to read any part of the common Bible which is not the Word, and put equal ideas unto it, as to the books which

which contain the Lord and the heavens, such persons only plainly, that they never have entered into the true sense of the divine doctrine of the spiritual and celestial things of the Holy Word. I beg leave again to say, that I never said any thing to the New Church in London, which I do not more and more see the *truth* of.

JAMES GLEN.

SPIRITUAL APHORISMS.

By JAMES GLEN, of Demerary, South America.

THE illumination of the understanding is the distinguishing characteristic of the New Church.

2. The angels rejoiced when they understood that a communication was opened for them with the rational faculty or understanding in man.

3. Therefore, in the New Church every man has the free use of his own understanding.

4. This is the reason why the Lord chose Swedenborg to reveal the truths of the New Church, namely, because they are a connected series of truths, adapted to the human understanding: and Swedenborg was a reasoning philosopher, who from his infancy aimed at truth, both in mathematics, mechanics, and chemistry; and lastly, in theology.

5. To suppose that the Lord will bring forth some leader of the New Church, endowed with extraordinary power, would be to supersede the convincing and enlightening truths of the New Church.

6. Such a leader would be like miracles, which Swedenborg asserts would destroy that equilibrium of free-will, or understanding of truth, which is peculiar to the New Church.

7. Such

7. Such a leader would be like an intervening cloud, that would intercept and pervert truth from the Lord, from having a free transit into the intellectual faculty in man.

8. By every one's thinking and judging for himself, and thereby using and exerting his own understanding, the faculty of perceiving truth is strengthened and augmented in the mind, according to that maxim,—Influx is always adapted to efflux, or use.

9. It is freedom that follows truth, according to our Lord's own words, "The truth shall make you free:" but no man is free, if he sees through the medium of another man.

10. Swedenborg distinguishes the receivers of truth into three discrete degrees :

1st, They that see for themselves by an interior perception.

2d, They that are convinced by the reasonings of another.

3d, They that believe a thing, because another does believe it.

11. The celestial angels, or those in the highest degree of the reception of truth, never reason or argue; they see truths at once, by an interior perception, and only assent or dissent at once, by yea yea, or nay nay.

12. Did we expect or look to a leader in the New Church, we should immediately cease to belong to this highest degree of the reception of truth, and never could be celestial angels.

13. *Now it is allowed*, is the most proper and characteristic inscription over the gate of a temple that represented the New Church; because in this church the human understanding is allowed to have immediate conjunction with heaven and the Lord, and thereby understand all truths.

A FACT.

A F A C T.

To the PRINTER, &c.

SIR,

THE following theological conference lately took place, between two young ladies, at a female boarding-school in the vicinity of the capital. It is sent to you with serious assurance, that the debate is faithfully represented on both sides; and is submitted to your impartiality for decision. The parties concerned were two of the scholars, whom, for the present, we will distinguish only by the capital letters A. and B.

A. Pray, Miss B. of what religion are you?

B. I am an Unitarian. Pray, of what religion are you, Miss A.?

A. I am a Protestant.

B. So am I; but I am an Unitarian likewise; or an Unitarian Protestant.

A. What do you mean by an Unitarian?

B. I believe only in ONE God, and say my prayers to none other; but you believe in three Gods, in God the Father, God the Son, and God the Holy Ghost.

A. Very true; and so I do.

B. How then do you reconcile a belief in three Gods, with the first commandment, which says, "Thou shalt have none other gods but ME?"

A. Why, I don't read it as you do; I read it, "Thou shalt have none other gods but WE."

Dec. 3, 1787.

OBSERVATOR.

An

**An AUTHENTIC DESCRIPTION of HELL, and
HELL - TORMENTS.**

*Particularly of the Hells of those who have passed their Lives
in Adulteries and Lasciviousness: Also of the Hells of the
Deceitful, and of Jugglers, [or such as use cunning Arts.]*

[Continued from p. 438, of Vol. I.]

UNDER the Heel * of the right foot is the hell where they inhabit, who have taken delight in cruelty, and at the same time in adulteries, and have perceived therein the greatest satisfaction of their lives: it is surprising, that they who have been cruel, during their life in the body, have also been adulterers above all others; they who are such have their abode in that hell, where they exercise cruelties by the most wicked contrivances; they form to themselves by their phantasies a kind of vessels, such as are used to bruise herbs in, and bruising instruments, with which they bruise and torture whomsoever they can; they make also a kind of broad axes, such as are used by executioners, and also a sort of awl, or augre, with which they cruelly torment each other; not to mention several other direful practices. In that hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this day that hell increaseth, owing it's increase particularly to those who are of the Christian world so called, and who have had their chief delight in adulteries; and these for the most part are also cruel. Sometimes their delight is changed into the stench of human excrement, which, on the

* The reader is requested to observe, that the author is speaking of the situation of these societies according to their respective correspondence to the human frame, and the parts in which their influx is perceived answering thereunto.

opening of this hell, exhales very plentifully; it hath been perceived in the world of spirits, and instantly it brings on a moaning sickness as I have experienced; that execrable stench by turns prevaleth and ceaseth in this hell; for it is their delight arising from adulteries, which is changed into such a stench. In process of time, when they have passed an appointed period in such things, they are left solitary, and sit in torment, and become like deformed skeletons, yet still they continue to live.

In the plane of the soles of the feet at some distance forward, there is a hell, which is called Gehennah, inhabited by immodest women, who have placed their whole delight in adulteries, and have considered adulteries not only as being lawful, but also being honourable, and have inveigled the guiltless and innocent to such practices under various appearances of the honour attending them: there appears in that hell a kind of fiery substance, such as is often seen shining in the air from a great furnace; it is attended also with a heat, which it was given me to feel by the warmth thence communicated to my face; there likewise is a stench exhaling, like what arises from burnt bones and hair. This hell is sometimes changed into dreadful serpents which bite the inhabitants; at which times they desire death, but cannot die. Some of the women being freed from their confinement therein, and coming to me, said, that there is heat in their habitation, and that when it is permitted them to approach towards any society of good spirits, their heat is changed into intense cold, and at such times they experience in themselves an undulation of fire and cold, whereby they are miserably tortured. Nevertheless they have their inferstices, within which they are instigated by the pricks (*astro*) of their fiery lust; their states however are subject to change, as was observed.

There have been some of each sex, from that part of the world called Christendom, who during their life in the body have thought adulteries not only lawful, but likewise holy, and have thus considered what they have impiously termed common or promiscuous marriages under an appearance of holiness: I observed that such were sent to Gehennah, but when they came hither, a change took place; the fiery [principle] of Gehennah, which is of a reddish cast, on their arrival became whitish, and it was perceived that they could not agree together; wherefore that wicked band was separated thence, and conveyed to a quarter behind, it was said, to another world, where they were to be immersed in lakes, and thence conveyed to a new Gehennah appointed for them. There was heard in Gehennah a kind of hissing, which cannot be described, but the hissing or muttering of Gehennah was more screeching than that of these spirits, who have defiled holiness by adulteries.

They who impose by means of conjugal love, and by love towards children, behaving themselves in such a manner, that a husband has no suspicion but they are chaste, innocent, and friendly guests; and who under such and various other appearances commit adultery with greater security; these are in a hell beneath the back-parts in the most filthy excrements, and are vastated to such a degree, as to become like mere bones, because they rank with the treacherous: such do not even know what conscience is; I have conversed with them, and they are surprized that any one should have conscience, and should say that adulteries are contrary to conscience; but it was told them, that it is as impossible for such adulterers void of conscience to come into heaven, as for a fish to live in air, or a bird in æther, because on the instant of their approach thereto, they perceive as it were a suffocation, and their adulterous delight is changed into a most offensive stench; and further, that they must needs be thrust

own into hell, and become finally like bony [substances], with little life in them, because they have acquired to themselves a life so wicked, that when they lose it, there remains but a small portion of life truly human.

They who desire nothing more than to deflower virgins, who find their greatest delight in the spoils of virginity, without any end regarding marriage, or issue, and who, when they have obtained those spoils, forsake the objects of their lust, conceive aversion towards them, and leave them to prostitution; all such suffer the most grievous punishment in another life, inasmuch as their life in this world hath been contrary to all order, natural, spiritual, and celestial, and not only contrary to conjugal love, which in heaven is accounted most holy, but also contrary to innocence, which they wound and kill, by engaging innocent virgins in a life of prostitution, who might have been initiated into conjugal love: for it is well known that it is the first flower of love which introduces virgins to chaste conjugal love, and joineth together the minds of two married persons; and whereas the sanctity of heaven is founded in conjugal love, and in innocence, and therefore the destroyers of such love are interior homicides, they must needs suffer in another life proportionable punishment; they seem to themselves to be seated on a furious horse, who throws them high aloft, so that they fall down seemingly at the peril of their lives, such is the terror with which they are seized; afterwards they appear to themselves to be in a variety of terrible situations, till at last they fancy themselves in the belly of a great dragon, and there they remain covered up in torment; this punishment returns many times within a hundred and a thousand years, until they become touched with horror at such lusts. In relation to the offspring of such, I have been informed, that they are worse than other children,

children, inasmuch as they derive something hereditary from the father partaking of his nature; wherefore children are seldom the issue of such lust, or if any be born, they do not remain long in this life.

Such as deceive others by artful dissimulation, making a shew of friendliness in the countenance and discourse whilst they conceal inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in hell more terrible than that of others, and indeed more terrible than the hell of murderers; they seem to themselves to live amongst serpents, and the more pernicious their stratagems have been, so much the more dreadful, more poisonous, and more numerous the serpents appear, which encompass and torment them; they know no other than that they are real serpents, inasmuch as they feel the like pains, and the like torments, which possibly few will believe, but still it is true. These are they who purposely or premeditatedly exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each; in general they are not tolerated in societies, but are expelled; for whatever any spirit thinks, is immediately known and perceived by neighbouring spirits, consequently all deceit and the quality thereof are known and perceived; wherefore at length such deceitful spirits sit down in solitude, being expelled from all societies, and then they appear with their faces dilated, so as to be four or five times the breadth of an ordinary face, with a broad fleshy cap on their heads, of a whitish colour, sitting like images of death in torment. There are others who by nature are deceitful, but not premeditatedly, and clandestinely under a feigned countenance; these are immediately known, and their thought is manifestly perceived, and they likewise boast themselves

elves of this their openness; they have not such a hell
former.
There are some of the female sex, who have lived in
indulgence of their own natural tempers, regarding
themselves and the world, and making all life and the
of life to consist in an external decorum, in conse-
quence whereof they have been particularly respected and
in civil society, and thus by practice and habit
acquired a talent of insinuating themselves into the
and pleasures of others, by specious pretences and a
outside, but yet with intent to gain an ascendancy over
; hence their life became a life of simulation and
which. They used to frequent churches like other people,
for no other end than to appear upright and pious; and
however they were without conscience, most prone to
fickleness and adulteries, so far as they could escape pub-
lic notice. Such in another life think as they did in this;
they know not what conscience is, and make a mock
of those who speak of such a thing; they enter into the
fictions of others, by a pretence of honesty, piety, com-
punction, and innocence, which with them are means of de-
ceiving; and as often as external restraints are removed,
they plunge into the most wicked and obscene practices.
These are they who in another life become magicians and
 jugglers, of whom there are some who are called firens,
and who become expert in arts that are unknown in the
world; they are like sponges, imbibing all wicked artifices,
and of a genius so expert, that they readily practise them;
the arts unknown in the natural world, which they learn
in the spiritual world, are, that they can speak as if they
were in a different place from that they are in, so that the
voice is heard as proceeding from good spirits elsewhere;
they can be as it were present with several at the same
time, persuading others thus that they are as it were present
every

every where; they speak as several together, and in several places at the same time; they can avert what comes by influx from good spirits, yea even what comes from angelic spirits, and pervert it instantly by various methods in favour of themselves; they can assume another's likeness by ideas which they conceive and fashion to themselves; they can inspire every one with an affection for themselves, by insinuating themselves into the real state of another's affection; they can snatch themselves suddenly out of sight and become invisible; they can represent to the view of spirits a bright flame encompassing the head, and this to the view of several, which is an angelic token; they can feign innocence by various methods, even by representing infants whom they kiss. They also excite others, whom they hate, to murder them, because they know that they cannot die, and afterwards they accuse them as murderers, and divulge their crime. With respect to my own experience, they have stirred up in my memory whatever evil I have thought and done, and this by the most cunning contrivances; whilst I have been asleep, they have discoursed altogether as from me with others, on subjects false and obscene, so that the spirits who heard it were persuaded it was from me; not to mention many other things of a like kind. Their nature is so persuasive, that nothing of doubt is perceived to be in it, and hence their ideas are not communicated like those of other spirits; they have eyes resembling those of serpents, extending their vision on all sides and in every direction. These jugglers or fire-breathers are punished grievously, some in Gehennah; some in a kind of court among snakes; some by distractions and various collisions with the utmost pain and torture; in process of time they are separated from all society, and become skeletons from head to foot.

[To be continued.]

TREATISE on the ORIGIN or CREATION of the
EARTH, &c.

[Continued from p. 132.]

IN the same manner as the earth had produced from her herbs and trees, reptiles, fowls, and four-footed animals, the green banks and oozy channels of the rivers produced their different kinds of *aquatic* animals; quite in the same order as the earth cast off the too great quantity of culture. And first of all, those which enjoyed a more obscure degree of light, such as shell-fishes and snails, with their pearly mansions glistening like gems of all colours, and wreathed in continual spires, or voluted, after the manner in which heaven revolves on itself; these they carried about on their backs. After these the fishes, furnished with finny scales, by the help of which they darted through their gross atmosphere, and some unfolded them like wings, by which they rose at intervals into the air; some were also *amphibious*, who after they had feasted themselves in the waters, retired to tables ready-furnished for them on the earth. Lastly, there came forth the huge monsters, which gambolled on the deep water as if it had been dry land. Every place now was full of animals, or *spirits living in bodies*; and every vale of grass, plant, and grove, exulted as it were, that they could now open their central pores, and be able to furnish their new inhabitants with the first fruits and choice viands they had prepared for them. Nothing was deficient; for the atmosphere and the waters received their inhabitants, and nourished them, furnishing them freely with every thing needful from their plentiful resources. But what farther exhilarated this paradise, and elevated it's perpetual spring with the animal life which nature had bestowed upon it, to a higher pitch, was, that there was nothing

nothing which did not represent in itself some new seed-plot as in a type ; particularly those animals, which generally, specifically, and individually, referred themselves to the future kingdom of the same class, which should be perpetually animated. That flourishing garden also referred itself in like manner by it's vegetables, to whatever processes of vegetation should proceed from it in future ages ; entirely after the example of the common mother earth, which, like one vast egg, contained at the same time the total rudiments of her offspring, and as the spring advanced, excluded them in order, one after another. Thus particular representations are as mirrors in which generals are contemplated. So the earth in itself is an effigy of the great solar egg of the universe ; for the sun conceived and produced this globe as the pattern or idea of the seeds or ovaries proceeding from him, in one complex figure of whatever existed in his universe, and the planets resembling our earth, and what in process of time should proceed from them. What must be the case then, in regard to the principal of all principals, or the divine and infinite *mind* before the rise of the sun and stars ; which is present, as well individually as universally, at one *complex view*, not only with this solar world, but also with the *universe of universes*, and the *heaven of heavens*, having formed them and excluded them *successively* out of their respective eggs, without the least mischance or confusion. (1) This is the second scene

(1) We may contemplate an idea of this creation plain enough in our minds ; for our minds first propose to themselves *ends*, which are their first and last resolves, at which the purpose is fixed. Then they meditate on the means or causes subordinate by which their ends may be effected for the uses proposed. Hence they may be compared to an egg *in the first intuition*, which being animated by the mind, and conceived by a love of the end proposed, are then hatched and excluded from the shell, producing a vital offspring, conformable to the pre-conceived ideas. By this it appears, that the ends and uses proposed,

representations on the theatre of our globe, attended with such festivity, and decorated with so many entries of animals.

CHAPTER the SECOND, and SECTION the FIRST.

Concerning the BIRTH of the FIRST-BEGOTTEN, or ADAM.

THE earth, now well stocked with animals, and so amply supplied with ornaments and delicious fruits, pushed on her progress by degrees, to the middle of her spring, or it's most mild temperament, where all things administered in the highest degree to her emolument. The milky juices distilling from fertile branches of trees, late pregnant with young, having suckled their offspring, were now copiously diffused all around, and returned by new channels to the roots of their fostering leaves, on the maternal branch. The bee-hives stood clustering, and clustered together with honey distilling out of the combs upon the grafs, from the labours of so many swarms of bees. The silkworms plied their toils, and their silk lay scattered in wreaths upon the surface of the earth, like stuff of no value. There was no species of animals which was not exercised officiously in it's proper task, wherein they seemed to contrive something of *use* or value, or set forth some document for posterity; every one enjoying some natural endowment as it's peculiar propriety: and while it seemed celebrating it's own birth-day, joined in the general festivity which all nature observed in this her universal spring.

30. The

quite different from the causes and means, though present in the mind; they succeed each other in a series of causes, which before they appear to have an existence, yet co-existed together in a complex view of the mind.— That then must be the case in the divine and infinite mind!

30. The earth was now at her elevation, neither wanted any sense which might recreate her life, and fill her spirits with delights. For the touch, there was the gentle warmth of spring itself, shaded with oleous essences, which made every nerve tuttulate with their soothing contact. For the smell, there was the fragrance exhaled from every pore of the leaves and flowers, which being diffused through the air, and hence to the intimate net-work recesses of the lungs, expanded the breast itself beyond measure. For the taste, there was the most exquisite relish of fruits, and of clusters from the vine-branch creeping on the ground, the grapes whereof being crushed in the mouth, it's juice, as wholly alive from intimate essences, was stimulated almost to the reservoirs of the chyle and blood, with their adjuncts and preparing vessels. For the hearing, there was the melodious harmony and mingled tunes of so many singing-birds, which made the fields resound with their concerts, so as to penetrate the interior recesses of the brain, and make them vibrate in symphony. For the sight, there was the whole prospect of the visible heaven and earth, whose objects, from the greatest to the least, were so distinctly adorned, that the mind would easily lose itself in the enjoyment of it's pleasures. But there wanted yet something, which might refer these delights of the senses to a self-conscious mind, with a proper knowledge and perception of it's own acts and their operations: one who could judge from the proper gift of his own intellect of all these harmonized beauties; from their beauties could receive delights; and from those delights, as flowing from a true origin, could deduce finally what was good, and from the *practice of goodness*, might enjoy happiness. There wanted, I say, this earth-born son, or a soul in a human form, which might look up to heaven out of this paradise, and again from heaven to this earth; and so by a certain interior vision comprehend and conclude of

both

so as to relish fully and perfectly the pleasures resulting from the conjunction of both; and in consequence thereof, from a certain genuine fountain of delight and love, worship and venerate the giver and Creator of all. Nothing existed, even in the minute particulars of nature, wherein the Deity was not manifested, and which did not dispose of itself as for the enjoyment of such a subject, which for itself, and every creature, was in a capacity of celebrating the praises of that immortal Being which had produced them.

31. Nature, according to the order instituted by the supreme wisdom, concentrating all the orders of the universe in herself, first exhausted her store of common gifts; then the next in order; and lastly, the highest; and so by degrees elevated herself to the best, which were first in her attention, and included the rest. Every one of her productions in like manner explicated itself from it's first stamina to it's last stage in nature; and from this, as from another starting-place, brought itself back to the first stage again. Thus by a constant law, that which was first, having made it's half circle to the last state of it's process, reflected itself backwards in a returning fluxion to it's beginning. (u) In like

(u) Whatever is produced from eggs or seeds, or by any operation of the kind, as was indicated above in the note (c), is constrained to perform this revolution; plants, flowers, and trees, unfold themselves from their natural seeds, and grow into trunks with branches, as into the extremities of their bodies; and return again from these to their beginnings; or they conceive and exclude seeds; so that all their revolutions are only excursions through a mediating cause to the end that they may return back to their first stage again, and so produce fruit for seed. It is the same in the animal kingdom; such an order was established, and took place in the great egg of the world; for seeds and eggs of the most perfect nature took their first rise, and afterwards their more perfect growth, in this manner, only in an inverted order, excluding themselves from the lowest in a return to the highest. In like manner also, insects, and then larger animals.

But

like manner, that most eminent order, which opening and bringing forth the rest, directed the universe now by the excursions and the interventions of middle causes, brought itself to the ultimate stage of it's process, and proposed to return from that point to the first; or to such a subject, whose nature and condition of life might bring back all and singular the things in this universe, to the fountain whence they were derived; or by contemplating this perfect system from it's eternal original, might refer it to a supreme and creating mind. Therefore, every thing upon earth expected now this last precious gift: heaven also, as by intuition, saw it already; namely, *man*; who because he was first in the divine purpose, was the completion or ultimate glory of creation. For in him the Deity had united the lowest with the highest, or nature to life; and the highest with the lowest, or life to nature; not like those animals already produced in the world prepared for him, who refer the institutes by which their lives are governed, to principles not in their own power, but to something merely *natural*, from which nothing can be elevated towards superior causes and effects, but it is immediately retorted back, and reflects itself into their animal nature, wholly employed in the concerns of the body.

32. There was a grove in the most temperate region of the globe, not under the meridian sun, but in a certain middle station between the arctic circle and the equator; where the sun neither darted his fervid rays directly down, nor shone upon the earth too obliquely; but where a middle state of heat and cold took place, and so tempered the

But that this revolution might be made perfect, whereby the last should be joined with the first, or return to it's beginning, the human mind, clothed with a body, was to be introduced. This was the great revolution of creation: there is yet a greater, of which in the following series.

that a most mild spring prevailed throughout the year. This grove was one entire orchard, whose verdant branches were so closely interwoven together as to exclude by it's shady canopy the heat of noon; rendering the season more refreshing, and producing as it were a new spring in the midst of that general verdure which smiled round about. Out of the ground-plot beneath there issued small rivulets, branching every way, from which vapours continually arose in the boughs of the trees, and pendant there, continually refreshed the ground with distilling dew. This was *paradise* in *paradise*, a continued scene of groves and gardens, the glory and delight of the earth, for every thing here rose to it's highest perfection, and the sun crowned it's center with his rays; in the middle of which there was an apple-tree, which produced the most precious egg of all, wherein nature, as in a choice casket, inclosed herself with her supreme powers and riches, the most exquisite rudiments of a future body: hence this apple-tree was called the tree of life.

[To be continued.]

To the EDITORS.

GENTLEMEN,

AGREEABLE to promise, we herewith present the readers of your invaluable work with the second proposition, from Emanuel Swedenborg, viz.

That there is in the Old Church no Knowledge of the Lord.

First, The imaginary phantasy of the Old Church is, that God, the Creator of the universe, begat a Son from eternity, and that this Son descended and assumed the Humanity, for the purpose of reconciling the wrath of the Father, which he accomplished by the most excruciating torments

torments suffered upon the cross, and thereby appeased offended justice ; in consequence whereof, they pray to the Father for the sake of the Lord, that the Father would impute the Lord's merits unto them ; that is, that the Father would make the Lord's works their works.

That the above phantasies are altogether absurd, will appear in what follows : and first, from the Holy Word, proving that the Lord Jesus Christ is the One eternal Jehovah God, the Creator of the universe, the only God of heaven and earth, Creator from eternity, Redeemer in time, and Regenerator for evermore ; consequently, that by the Father's sending the Son into the world, is meant nothing else but the Divinity assuming Humanity, for the purpose of redemption. " Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*," Isaiah vii. 14. Matt. i. 23. " For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders ; and his name shall be called Wonderful, Counsellor, God, Hero, the everlasting Father, the Prince of Peace," Isaiah ix. 6. " And it shall be said in that day, Lo, this is *our God*, we have waited for him, and he will save us ; this is *Jehovah*, we have waited for him, we will be glad, and rejoice in his salvation," Isaiah xxv. 9. " Our Redeemer, *Jehovah* of hosts is his name, the holy One of Israel," Isaiah xlvii. 4. " If ye had known *me*, ye should have known my Father also ; and from henceforth ye have seen him ; he that hath seen *me*, hath seen the Father," John xiv. 7, 9. " The Father is in me, and I in him," John x. 38. " The Word was with God, and God was the Word," John i. 1. In every part of the Holy Word, the conjunction of the divine and human nature is clearly set forth to those who have eyes to see ; therefore, there would be no end of quotation, were we to include all which speak that lan-

ed of; but we trust the above will be sufficient in this
 Secondly, From Emanuel Swedenborg on the same sub-
 elucidating the Holy Word as follows: All who
 unto the church, and are under the influence of
 from heaven, see and discern the divine nature in
 Lord Jesus Christ, because they are so united as to
 One Person, *New Jerusalem and it's Heavenly Doc-*
 n. 285. All who are born within the pale of
 church, ought to acknowledge the Lord Jesus Christ,
 as to his divine and human nature, and to believe in
 love him, inasmuch as all salvation is from him, n. 282.
 that they who entertain an idea of Three Persons, in their
 ceptions of the Godhead, cannot possibly have an idea of
 God, n. 289. That it is an essential of the church to
 knowlege the Lord's divinity, and his union with the
 ther, *Arc. Cæl.* n. 299. That the Lord glorified his
 humanity by the divinity which he had at his conception,
 and that the Lord saved the human race by the glorification
 his humanity. That glorification, when spoken of the
 and, meaneth the union of his humanity with the divinity,
 to glorify is to make divine, *New Jer. and it's Heav.*
 n. 300. That the Lord hath all power both in hea-
 and in earth, n. 309. Jehovah God descended and
 med the humanity, for the purpose of redeeming and
 mankind, *True Christ. Rel.* n. 82. That he de-
 cided as divine truth, which is the Word; nevertheless
 he did not separate the divine good, n. 85. That the
 humanity whereby God sent himself into the world, is the
 of God, n. 92. Thus God was made man, and man
 in one person, n. 101. If any one cometh from a
 ilian country into the spiritual world, and doth not be-
 in the Lord, and approach him alone as the object of
 worship, he is rejected at his first approach towards
 heaven,

heaven, and his face is then averted and turned towards the regions below, whither he goeth, and joineth himself in society with those there who are signified in the Revelation by the dragon and false prophet. The prayers also of every man that liveth in a christian country, and doth not believe on the Lord, are henceforth not attended to, but are in heaven like ill-scented odours. This is the case from henceforward with all worship which is directed towards a Trinity of distinct Persons, and not towards a Trinity conjoined in one Person, *True Christ. Rel. n. 108.* We shall here subjoin this Arcanum, from the same Author; That the soul of every man is from his father; this is in consequence of the order established by the Lord at creation, which order he himself fulfilled by the assumption of the humanity in the womb of the Virgin. Therefore the all-begetting divinity is as the soul, and the humanity as the body, being united in the person of our Lord and Saviour Jesus Christ, just as the soul and body make one man.

Lastly, From experience and reason it will evidently appear consistent with the above, that Jehovah God did not beget a Son from eternity, co-equal with himself; for if he had thus given his glory unto another, it would have been expressly contrary to his own word, Isaiah xlii. 8. That other also might have begotten another co-equal and co-eternal with himself, and thus there might have been a perpetual multiplication of Gods *ad infinitum.* Neither was there any wrath in the Father, or offended justice, to appease; for God was in Christ Jesus reconciling the world unto himself, (not reconciling himself unto the world,) therefore it follows, according to the Word, that the Lord Jesus Christ, as to his divine humanity, alone is to be worshipped, agreeable to his own command, "Come unto me, and be ye saved; him that cometh unto me I will in no wise cast out." "All power is mine in heaven and upon earth."

earth." From whence it is plain, that if we admit any
God to exist, he must be without power; this is
demonstrable by the experience of all who have suppli-
ed an invisible and incomprehensible Deity, and are now
brought to approach unto and worship the glorified Hu-
manity of our blessed Lord and Saviour Jesus Christ, who is
God over all, in whom we live, move, and have our
being. In the former case, we found nothing to fix either
our thoughts or affections upon; but were at certain seasons
tormented with an imaginary flame in our animal principle,
which passed away as a vapour, and left a barren waste be-
hind: but being brought, by the light of divine truth, im-
mediately to approach the Divine Humanity, in whom
dwelleth all the fullness of the Godhead bodily, we find
the ideas of the understanding, and the affections of the
will, have a fixed, substantial, and reciprocal conjunction,
which fadeth not away. Hence the idea of a Son born from
eternity, descending and assuming the Humanity, must be
found to be erroneous, and therefore must fall to the ground
and vanish, by a right attention to those passages in the holy
Word, wherein Jehovah himself asserts, that He himself is
the Saviour and Redeemer of the world; in consequence
whereof, all who impartially seek truth for it's own sake,
will clearly see the truth of the above proposition, *That there*
is in the Old Church no knowledge of the Lord.

Signed, at the request of the Kighley Society in the New
Jerusalem Church, by

Kighley Temple,
April 1, 1791, or 35 of
the Lord's Second Advent.

JAMES HAGGAS, *President,*
SAMUEL HAMERTON, *Secretary.*

To the EDITORS.

GENTLEMEN,

IF you think the following observations on a passage in St. Paul's Epistle to the Romans, worthy of being inserted in your valuable Magazine, they are much at your service.

Beverley,

I am your's, &c.

March 28, 1791.

A FRIEND to TRUTH

IN the 5th chapter of the Epistle to the Romans, and in the 11th verse, the word *atonement* occurs in our common translation; and although it is the only instance in the whole New Testament where the word is used, it is evidently a mistake of the translators. This will clearly appear to any one, who will take the trouble to examine the Greek text. The apostle saith, "We joy in God through our Lord Jesus Christ, by whom now *την καταλλαγην* *ἐλάβομεν*," which is translated, "we have received the *atonement*." The word *καταλλαγη*, however, has no such meaning; it signifies *change* or *reconciliation*, and so it is translated in 2 Cor. v. 18, 19, where the apostle uses the words *την διακονιαν της καταλλαγης*, and *τον λογον της καταλλαγης*, which are properly translated, "the ministry of reconciliation," and "the word of reconciliation." I doubt not but some well-meaning people may have been led into mistake, and confirmed in error, for want of attending to this circumstance, trifling as it may seem. The apostle's doctrine, however, is very spiritual, when properly understood. "We joy in God through our Lord Jesus Christ, by whom we have received the reconciliation." By which I would not be supposed to understand any *atonement* offered by the Lord Jesus Christ, to appease the wrath of the Father, or reconcile God to us, as is commonly supposed;—

deliverance from the power of evil in ourselves: God
 essential love and mercy, no *atonement* was necessary
 reconcile HIM to us; but as our sins separate between us
 our God, it is absolutely necessary that these be put
 away, before *we* can be reconciled to *him*. But all power
 put away sin is derived from the LORD alone, through
 his co-operation; and thus we are regenerated by the
 of faith, and by a life according to them. Hence the
 the faith, "We joy in God through our Lord Jesus
 Christ, by whom we have *received* the reconciliation."
 we have no power in ourselves to put away our sins, and
 reconcile ourselves to God; but we *receive* it from the
 of Jesus Christ, the God of heaven and earth.

EXPLANATION of the Terms MEDIATION, INTERCESSION,
 EXPIATION, and PROPITIATION.

In our last Number, page 133, some observations were
 made, stating the true meaning of *atonement*, or *expiation*,
 as used in the holy Word; and it was there shewn, that it
 denotes the removal of evils from man, and not the appea-
 ring of any wrath in God, or any satisfaction made to his
 vindictive justice. We shall now point out, more particu-
 larly, the signification of the four terms above-mentioned,
 which are all predicated of the Humanity of God the
 Father.

Mediation signifies, that the Humanity is the medium by
 which man may come to God the Father, and God the
 Father to man, and thereby be his teacher and guide unto
 salvation; wherefore the Son of God, by whom is meant
 the Humanity of God the Father, is called Saviour, and on
 earth Jesus, that is, salvation.

Intercession signifies perpetual mediation; for true love,

whence mercy, clemency, and grace proceed, perpetually intercedeth, that is, mediateth for those who do his commandments, and who are thereby the objects of his love.

Expiation signifies the removal of sins, into which man would rush headlong, if he approached the naked Jehovah unclothed with the Humanity.

Propitiation signifies the operation of clemency and grace to prevent man from falling into damnation by sin, and at the same time to be a security against the prophanation of holiness, which was signified by the propitiatory, or mercy seat, over the ark in the tabernacle.

It is generally acknowledged, that God spake in his Word according to appearances, as when it is said that he is angry, that he avengeth, that he tempteth, that he punisheth, that he casteth into hell, that he condemneth, yea, that he doeth evil; when the truth is, that God is never angry with any one, that he never avengeth, tempteth, punisheth, casteth into hell, or condemneth; such things are as far from God, as hell is from heaven, and infinitely farther; wherefore they are expressions used only to signify appearances; and so also are the terms *expiation*, *propitiation*, *intercession*, and *mediation* used, but yet in a different sense, to express the ways of approaching unto God, and of receiving grace from God, by means of his Humanity; which terms being misunderstood, men have divided God into three, and upon that division have grounded all the doctrine of the church, and thereby have falsified the Word; hence cometh *the abomination of desolation*, foretold by the Lord in Daniel, and again in Matthew, chap. xxiv.

To the EDITORS.

GENTLEMEN,

AMONG the various heresies and insane opinions now taught and contended for in christendom, I think that

the resurrection of the material body ought not to be
linked with their lesser absurdities: it's favourers con-
firming themselves in it from the literal sense of the Word,
fully understood, and the 52d and 53d verses of the 27th
chapter of St. Matthew, being a passage by which the above
doctrine is apparently strengthened, an explanation of it
may afford your readers pleasure, and will greatly oblige

Your's, &c.

Walsbury, April 7, 1791.

H. B.

* * *

ANSWER.

The passage alluded to by our correspondent is expressed
in the following words:

"And the graves were opened, and many bodies of saints
which slept, arose; and came out of the graves after his
resurrection, and went into the holy city, and appeared
unto many." Matt. xxvii. 52, 53.

By the graves being opened, and many bodies of saints
rising, is signified the regeneration and resurrection of the
faithful to life eternal; not that their gross material bodies,
which lay in the graves, rose, but that there was an ap-
pearance of such a resurrection in the spiritual world, to
whose spiritual eyes were then opened; and this took
place in order to shew that all regeneration and resurrection
of life is in consequence of the Lord's resurrection, that is,
the glorification of his Humanity.

In a more particular sense, by the above words is descri-
bed the state of those who in the Word are said to be
bound and imprisoned in the pit, or in the lower earth of
the spiritual world, to whom the Lord descended after his
crucifixion, for the purpose of liberating them from their
confinement, and raising them to heaven. These also are
the persons meant by the souls under the altar, in Rev. vi

9, who were waiting for the Lord's completing the whole work of redemption. For it is to be observed, that many of the faithful, belonging to the *spiritual* church, could not be saved before the Lord had come into the world, and subdued the hells. The places where they were reserved by the Lord till his coming, are called pits, being situated in the lower parts of the world of spirits, but free from any communication with the hells. These pits were covered over at the top; and when the spirits within them were elevated to heaven, it appeared in the spiritual world as if the graves were opened, and the bodies of them that slept arose; wherefore, agreeable to such appearance, it is said, that many bodies of saints arose, and went into the holy city, and appeared unto many; that is, their *spiritual bodies* were seen by many in *spiritual vision*. The holy city was *Sion* and *Jerusalem*, but by them is signified heaven, to which the saints were elevated; for the city *Jerusalem*, inhabited by the Jews, was rather unholy and profane, by reason of their crucifying the Lord.

Similar to the above passage is the following in John 5. 28, 29.

“Marvel not at this; for the hour is coming, in which
 “all that are in the grave shall hear his voice; and shall
 “come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

By these words is not meant, that the material bodies which are in the graves, shall hear the voice of the Lord, and come forth; because all men after death continue to be men as before, with this difference alone, that they are then in a *spiritual body*, and not in a *material body*; wherefore to come forth out of the *grave*, means to come forth out of the *material body*, which is the case with every one immediately after death; and then they who have done

rise to life eternal; but they who have done evil, rise
everlasting death, which is the resurrection of damna-

NEW DICTIONARY OF CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. *Interspersed with occasional Remarks.*

[Continued from p. 88.]

LMS, the exercise of *charity*, which consists in the performance of every duty of life from the love of justice with judgment.

ALOES, signifies divine truth in the external. It was a custom in ancient times to anoint dead bodies with *myrrh* and *aloes*, which denoted the conservation of all truths and life in man, and also his resurrection. The Lord's body was thus anointed, to denote, in a super-eminent degree, his life in the sensual principle, and his resurrection as to flesh and bones.

ALOFT, signifies interior.

ALONE, signifies the being led by the Lord, and not by self or the world; also to be principled in good, so as comparatively to think lightly of truth. This was the state of the men of the most ancient or celestial church, who were therefore said to dwell *alone*.

ALLOUD, with great affection. There are two things observed in loud speech, viz. the high sound of the voice, and the articulation of the words. The loudness of sound denotes the intensity of man's affection, and the clearness of articulation points out the clearness of his thought.

ALPHA AND OMEGA. These are the first and last letters of the Greek alphabet, and are applied to the Lord in

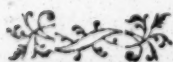
in his Divine Humanity, to denote that he is the essential and only self-subsisting Being from first to last, from whom all things are derived, and who is the All in All both in heaven and the church.

Alpha and *Omega*, (A & Ω) being two vowels, have reference more immediately to the divine love of the Lord; *Beginning* and *End* to his divine wisdom.

ALPHABET. In the *alphabet* of spiritual language, used by angels, every letter signifies a complete thing; and this is the reason why the 119th Psalm is written according to the letters of the Hebrew *alphabet*, in their order, beginning with *aleph*, and ending with *tau*. The 111th Psalm is written somewhat in the same manner, as will plainly appear by consulting the original, in which all the letters of the *alphabet* are regularly arranged at the beginning of every sentence, or member of a sentence. In general, the vowels have reference to good, and the consonants to truth. The letter H, being an aspirate, involves infinity, and was added to the name of Abram and Sarai, to denote that the Humanity of the Lord, represented by Abraham and Sarah, was made divine, and of the same essence with Jehovah, from which word the letter H was taken. See the word **ABRAHAM**.

The language of the spiritual world is universal, being the language of ideas, into the knowledge and use of which every man enters immediately after death, of whatever country he may be; for the ideas of an Englishman and a Frenchman are the same, though their natural language is different.

[To be continued.]



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For M. A. Y, 1791.

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By A SOCIETY OF GENTLEMEN.

L O N D O N.

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom all Communications for this Work (POST-PAID) are received. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Book-sellers, Stationers, and Newscarrers, in Town and Country.

[PRICE SIXPENCE.]

TO CORRESPONDENTS.

THE Society at Kighley are particularly requested to comprize their Remarks on the Propositions which they have undertaken to defend, in as small a Compass as possible, so that the whole may be concluded in the twentieth Number of the Magazine; as after that there will be no Opportunity of inserting any further Remarks on the Subject,

The Letter from our Correspondent at Quidhampton, containing Remarks on the Impossibility of the Sun and Moon standing still, is intended for Insertion.

We are desired to inform our Readers, that

On *Sunday* the 19th of *June*, 1791,

The TEMPLE of the NEW JERUSALEM
at BIRMINGHAM will be Opened,

For the Worship of the Lord Jesus Christ, the One Only
God of Heaven and Earth,

By the Rev. FRANCIS LEICESTER, A. B. late of St. Peter's
College, Cambridge.

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To the EDITORS.

GENTLEMEN,

IF you think the following observations fit for a place in your much-admired Magazine, you are welcome to them.

Having had occasion lately to be in conversation with some persons of the Arian persuasion, the subject was concerning the person of Christ, in which they endeavoured to prove him inferior to the Father or God, from the following and similar passages in the Gospel: "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right-hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father," Matt. xx. 23. "But of that day, and that hour, knoweth no man, no not

VOL. II. No. 15. A a 2 " the

"the angels which are in heaven, neither the Son, but the Father," Mark xiii. 32.

The true and genuine meaning of every part of the Word of God is only to be known from it's internal sense, which treats of the Lord and his Church at the same time, and not of persons, but of their states of mind as to their reception of goodness and truth, or evil and falsity.

The term *Father* in this view of the Word of God, wherever it is mentioned, in a good sense, signifies the essential divine good or love of the Lord, and at the same time the reception and operation of divine good or love in the will and life of man; and the term *Son* means his essential divine truth or wisdom, and at the same time the reception and operation of divine truth or wisdom, in the understanding and life of man; not that divine love and wisdom, or good and truth, are two; but one essence, like flame and it's light, or the heat and light of the sun; or like intention and action, or thought and speech; or like essence and form, or soul and body. Such is the union subsisting between the Divinity and Humanity of Jehovah, in Jesus Christ.

Now it is possible for man to know many truths from the Word of God in his understanding, whilst his will and life may be influenced by evil; and the state of man's life being determined by the quality of his will and understanding together, and not by his understanding separate from his will, therefore the Lord saith, it is the Father who giveth and prepareth the kingdom, because man's state hereafter will be such as his will and life has been in this world, and not such as his understanding has been separate from his will and life.

It is for the same reason said by the Lord, when speaking of the state of the church at his second coming, That it is the Father alone who knoweth of that day and that

which state is determined by the good, or love, or unity, that is in it, and not by it's truth separate from it.

We are not to suppose that the divine good or love meant by the word Father, was a person or being distinct from Jesus Christ; but that it was his own essential nature or quality of which he was conceived, that he called Father, and to which he successively or by degrees joined the Humanity he assumed, by the power of his truth, and the temptations which he suffered, to the end that he might be Jehovah Father in the human nature, as well as in his divine nature: or in other words, that his Divinity might be human, and his Humanity Divine, and that he might thereby become a Redeemer and Saviour to eternity. The divine nature in itself is infinite, and far above finite thought and affection, except adapted to finite capacity by proper mediums. Hence the mediatorship of Jesus Christ in accommodation of divinity to the spiritual diseases of fallen man, whereby all our wants and sicknesses may be approached, supplied, and healed, and without whom we must have been for ever lost.

It is because the Word Father, in the Word of God, in a spiritual sense, meaneth divine love or good, and the reception thereof in the will of man, and because his state is maintained thereby, that we are enjoined to "pray to our Father in secret, and that our Father who seeth in secret will reward us openly," Matt. vi. 6; inasmuch as those prayers alone will be acceptable to him, which come from the will or heart; and hence too the Lord's Prayer begins with the words, "Our Father," &c. Matt. vi. 9: not that we are to address any other but Jesus Christ in this prayer, for "He is the Everlasting Father, and the Prince of Peace," Isaiah ix. 6; the manifested Jehovah and Saviour, who alone can hear and help us. Moreover, the word

word Father teacheth us, that all our works of charity and piety are to proceed from the will or heart, as well as from the hand and lips; for this worship cometh from the Lord and is alone acceptable to him, and productive of eternal life and salvation.

One reason why many cannot apprehend the divinity of the Lord's Humanity, is, because they affix earthly or corporeal ideas to the human nature of all men, and hence cannot see how the Lord, who had human flesh, can be divine, not knowing that the human nature consisteth in free-will and understanding, or liberty and rationality, which are spiritual principles, and derived from God continually, and the distinguishing properties of our nature, giving to the body it's life, quality, and form. Now when the Lord assumed our nature of the virgin, it was the divine love and wisdom, which by degrees, from infancy to the time of his ascension into heaven, united the external humanity to himself, so that he became the fountain and the stream of life and light, the medium of communicating, as well as the life itself, even as to his human essence. "For as the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. "He whom God hath sent, speaketh the words of God, for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36. "God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; he that hath not the Son, hath not life," 1 Epist. John v. 11, 12.

Your's, M.B. G.

In confirmation of the above doctrine, see also what is said in the *Arc. Cael.* n. 1616; and *Univ. Theol.* n. 137.

To the EDITORS.

GENTLEMEN,

HAVING in two former letters just touched upon the nature and cause of evil, I would beg leave in to give my concluding ideas.

If we could but see the uniting links in the divine chain causes that pervades all worlds from the great first cause, should then see, that the Lord could not have done for the prevention and cure of evil, than he has done; things then would appear beautiful in their place, as perfected by divine wisdom.

Man, in his original purity, was the glory of the creation, emanation from the divine mind; soul and body were perfect harmony, and all surrounding objects were degrees of blessedness. Within him and without him all joy and peace, and divine blessedness; his morning was without a cloud, and his evening had scarce a shade. If he was an opening flower, (as the angels and men of the church would drop the literal sense of the Word,) so he dropped the petals of a flower, and saw the expanding esse opening itself to the divine existence in the Deity. If he saw a purling stream, the stream was dropped, and he saw the infinite fountain of life flowing forth from divine love, manifested through divine wisdom. Thus it might be said he lived in the Deity: ever quitting the representative, his soul was dropped up in the represented; like a person looking at the material sun, who, though in the midst of surrounding objects, can see nothing but the sun.

Man continued thus perfectly happy while his eye was constantly fixed on this divine sun; but in succeeding generations he began to obscure the clarity of his surrounding light, and of course obstructed the direct rays of the divine light; he thought, what an infinite wisdom is displayed in

in the providing such representatives of his divine Being, and how truly representative. This thought, though not evil in itself, yet was the first step towards it; it was falling from his original purity, turning his eye from the divine sun to his emitted rays; and though not turned from the Lord, yet beginning to turn. Thus by degrees, from admiring surrounding representatives, he began to look at and admire those divine gifts in himself, that is, the power of seeing these things; and began to admire also the divine proprium in himself, not as the Lord, but as something given from the Lord, that is, not as seeing the Lord in that proprium which he did before, but he saw it, though of and from the Lord, yet as something distinct from him. Here was a greater degree of turning from the Lord, but not as yet evil. A straw upon a flowing stream never returns to the fountain, but continues it's course to further distance; thus man having quitted the fountain, was flowing down the stream, and finding that he had freedom of turning his thoughts to this or that, as he saw fit, he concluded that this power, though given by the Lord, was inherent in him, and of course his own; and now evil made it's appearance; and the horrid strides it has made downwards since that time, I leave to every one's feelings to declare.

Now is there any thing in all this of the Lord's being the author of evil, or of there being in him any Calvinistic cruelty, like a monster of a father who would clasp one child to his bosom, and cast another in the fire?—horrible thought of divine love!

Man can only trace causes from their effects, except it be one particularly favoured, (as Swedenborg,) who by divine appointment can see causes and their consequent effects; therefore seeing the effects of evil arising from apparent good in my own soul, I am thence led to conclude the above

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if wrong, shall be happy in being set right. But as effect can exist without a cause, so no cause, as a cause, without it's effect; thus it is that the celestial angels, as being in causes, are in higher felicity than the spiritual angels, who are only in effects, the cause being as it were the life of the effect; and thus also it may be seen, that all is the separating of cause and effect, which are infinitely united in the Divine Being in the most intimate conjugal union; for whether we say cause and effect, essence and existence, love and wisdom, goodness and truth, charity and faith, it is all one; for separate faith from charity, and you have a shadow without a substance, a non-entity, which is what we call evil; separate charity from faith, and you have a soul without a subject; thus all happiness and blessing, in time and eternity, consists in the marriage union of cause and effect, and all evil in their separation.

I hope the above ideas will be received as they are wrote, in love; and believe me to be,

By the divine mercy of the Lord,

Your's,

April 11, 1791.

IGNORAMUS.

EXTRACT of a LETTER to R. HINDMARSH.

Dated Feb. 22, 1790.

I here send you a translation of a curious particular contained in one of Swedenborg's manuscripts, which will afford you an enlarged idea on the subject of Conjugal Love. I would have transcribed the Latin, but the original is at present in the hands of Mr. Chastanier.

That true Conjugal Love is naked.

The angels of the third heaven are they who are in the celestial marriage before all others, for they are in love

to the Lord, and thence in the marriage of good and truth; hence it is also that they are in conjugal love before all the rest of the angels, and in innocence and chastity. They walk with a girdle round their loins when without doors, but without a girdle when at home; and nevertheless in nakedness the married pair behold each other, neither there any thing lascivious therein. They say, that to behold the married partner clothed, takes away the idea of marriage, and what is wonderful, nakedness does not excite or instigate to lasciviousness. It is nevertheless as an external bond of conjugal love. In bed they lie copulated *as they were created*, and thus they sleep; they say, that it cannot be otherwise, because essential conjugal love, which is perpetual, copulates; thus also the life of the one is communicated with the life of the other, and the life of the husband is appropriated to the wife; and that it is effected as it is spoken concerning Adam when he saw Eve his wife, "*hold my bone and my flesh*," and also, that "*they were naked and not ashamed*," that is, not lascivious. But when Adam, by means of his wife, first departed from love to the Lord, which in paradise was understood by the tree of life, concerning which mention is made in Genesis, and in the Apocalypse, which was done by this, that they would act from themselves and their own proprium, namely, from the *natural science and delight of man*; then the marriage of good and truth perished; hence nakedness became lascivious from the departure of the chastity of marriage; hence they became ashamed of nakedness, and covered themselves with fig-leaves, and afterwards with coats of sheep-skin; hence nakedness in the Word signified lasciviousness of the nature of adultery.

In the rest of the heavens, under the third heaven, they all appear clothed, and are also ashamed of their nakedness before the eyes of others, because they are influenced by

riousness; marriage to them is not of so delightful a nature as in the third heaven; in the lowest heaven it is somewhat cold, though not as it is in the world. I was conveyed by change of state by the Lord towards the left, to a certain mountain, where they were all, both husbands and wives, naked. I conversed with them at a distance, and they said that all of them there were naked, yet they never had any lascivious desire or lust from the sight of nakedness; and that nevertheless from that sight, no married partner could love the other tenderly, also that not one of them could be clothed; they assigned this reason, that all their minds were chaste, proceeding from the fact, that they had been such in the world. When any new-comers from the world of such a nature arrive, they examine them, which is done by stripping off their clothes, and making them naked; then they immediately perceive whether there is a genuine conjugal principle appertaining to them; if not, they drive them away with punishment, they flee from them with stripes, even until they no longer appear, and this into the deep. There was a certain spirit who thought that he was in a similar conjugal love, because in the world *he had lived chastely with his wife, neither had he committed whoredom*: at first he could behold their nakedness without any emotion of mind; but nevertheless when this sight had continued for some little time, he was corrupted by his senses at the sight of nakedness, and at length to such a degree, that he stood speechless, like one half dead, wherefore he was driven away; the reason was, because he was not in love to the Lord, nor in the marriage of good and truth. They said, that few are able to approach, because the sphere of conjugal love is such, that no others can sustain it. They said, that they live in houses with men and maid servants, who are all naked.

The angels of the third heaven dwell on mountains, not rocky, but of ground, on which they have paradisiacal groves and gardens; the mountains appear to rise to a peak; on the highest mountains are the best and the most chaste; below, according to the degree, they are in spiritual marriage; also they are distinguished according to quarters; in the eastern quarter they are in love, in the southern in wisdom,



EXTRACT of a LETTER to Dr. —.

DEAR SIR,

London, Aug. 21, 1787.

YOUR ideas respecting the propagation of the doctrines of the New Church are, in my opinion, highly just and proper; and nothing ought to be advanced in public, but what can be rationally explained, and adapted to the capacity or comprehension of the hearers.

In regard to a total separation from the Old Church, I believe it to be an event that will most assuredly take place, sooner or later. And yet it is not so clear to me, that the Lord will raise up any extraordinary servant for that purpose. Is it not more agreeable to his divine will, that man should *act as of himself*, yet with a firm belief and acknowledgment, that he hath the power so to do from the Lord alone? And when man thus acts from an enlightened rational principle, is not the joy of angels more full, and the bond of union between heaven and earth reciprocally strengthened? Nevertheless I dare not say, the Lord will *not* send another messenger equal to Swedenborg, or similar to him in gifts and graces. But I must confess, it appears to me, that the Lord has already done *so much*, in revealing, by his servant Swedenborg, the spiritual sense of the Word, the accomplishment of the Last Judgment, and the state of man after death, that it is now requisite on the part of man that he

apply

ply himself to the rational investigation of divine truths in the Word, and from the love of uses endeavour to communicate the same to all within the limits of his sphere. It also appears to me highly proper, that every teacher, of whatever description or denomination, who has received the testimony of our author, should use his utmost endeavours, with prudence and circumspection, to extirpate the errors of the Old Church, and expose them in their proper colours; for until this be done, the truths of the New Church cannot gain a *solid footing*, nor can the New Jerusalem descend upon earth. See Univ. Theol. n. 647, 648, 649, and n. 784.

I remain, &c.

EXTRACT from an ABRIDGMENT of Capt. COOK's last Voyage, published in Weekly Numbers, Octavo.

PAGE 104. "Their reasoning (that of the Otahaitans) is similar with regard to the meeting of a man and his consort. If the husband departs this life first, the soul of his wife is no stranger to him, on it's arrival into the land of spirits. They renew their former intimacy, in a capacious building called Tourooa, where departed souls assemble to recreate themselves with the gods. The husband then conducts her to his separate habitation, where they eternally reside, and have an offspring, which, however, is purely spiritual, as their embraces are supposed to be far different from those of corporeal beings."

Page 105. "They even maintain, that all other animals have souls; and even trees, fruit, and stones; which, at their decease, or upon their being consumed or broken, ascend to the Deity, from whom they pass into the destined mansions."

EXTRACT

EXTRACT of a LETTER to a PREACHER in the
NEW CHURCH.

DEAR SIR,

London, Aug. 20, 1787.

I Believe the doctrines of the New Church cannot be fully received, until the fables of the Old Church are totally extirpated. And *every doctrine* of the Old Church is false, and associates man with the spirits of the dragon. The doctrines of the New Church *alone* conjoin man with the Lord, and associate him with the angels of heaven. But a life conformable thereto is also meant and implied.

The doctrine of the Last Judgment being accomplished in the spiritual world, in the year 1757, is an important doctrine, and ought to be propagated through all Christendom; for thereby man will be informed, that the Lord hath again redeemed both angels and men; that the resurrection of the material body is a vain and idle conceit, operating against the belief of a spiritual world, and calculated only to confirm the mind in gross and sensual conceptions of eternal life, and a denial of the divinity and spiritual sense of the scriptures. Christians have now been so long expecting the dissolution of the material world, and the general judgment, and yet no symptoms of the kind appear before their eyes, that many begin to doubt the authenticity and truth of the scriptures. Therefore unless this grand doctrine of the judgment being already accomplished, is publicly made known and enforced, a general infidelity is likely to take place, and the Word of God be trampled under foot. To prevent which fatal effects, the Lord in mercy permitted Swedenborg to be an eye-witness of the whole process of the judgment, and commanded him to publish it throughout the whole natural world.

No doubt the account of so wonderful and awful an event will alarm multitudes on their first hearing it; but

the ignorance thereof is much more alarming, as it tends to raise doubts of the Divine presence in the Holy Word, the acknowledgment of which nevertheless is the only means of conjunction with heaven.

Your's, &c.

THE TRUE STATE *of the* PRESENT CHRISTIAN CHURCH, *so called.* By a Lover of God, the Truth, and all Mankind.

[Continued from p. 68.]

It is well known, the wise heathens, in every age, acknowledge but one God, one Creator, supreme Governor of all things; but the present church glorieth in having found out that there are three gods. But as this is contrary to the language of nature (which is a manifestation of the God of nature), so is it quite contrary and repugnant to the language of the holy scripture (which is a declaration of the truth): for we do not find in Moses and the prophets any the least ground for such doctrine of darkness, but the very contrary; for we read, "I am the Lord thy God, thou shalt have no other gods but me. O Israel, the Lord thy God is one Lord. Am not I the Lord, and there is no God else beside me, a just God and a Saviour, there is none beside me. Thus saith the Lord, the King of Israel, and thy Redeemer the Lord of hosts, I am the First, and I am the Last, and beside me there is no God. I am the Lord thy God, thou shalt know no God but me; for there is no Saviour beside me. In that day the Lord shall be King over the whole earth. In that day there shall be one Lord, and his name one:" (in that day, at that period when the Lord shall overturn this antichristian power of darkness:) besides

besides many other places of the like import in the ancient writings, and abundantly confirmed in many parts of the New Testament; for the one God, the eternal Source and Being of all beings, is the Saviour and Redeemer of man, Christ Jesus the Lord, the First and the Last, the Beginning and the End; therefore there is no Trinity of gods; yet a mysterious triune existence of the one undivided Deity. For in Christ the Lord, our Redeemer, is all, and infinitely more than can be conceived. He is the Father, He is the Son, He is the Holy Ghost.

It doth not appear that a Trinity of gods was thought of, until some time after the establishment of the christian church, when the love of many began to wax cold. The sun beginning to become dark, the moon and stars to withdraw their light, and the powers of heaven began to shake, darkness thus covering the church, being turned from the true light to it's mere natural guide, it greatly erred in not understanding the internal spiritual meaning of the latter part of the sacred writings.

It seemeth that at about the time of the first christian emperor, when the church became subject to human power and human wisdom, these errors appeared and gained much. Antichrist was then exalted, and ascended his throne in the temple of God, increased his power, and extended his dominion.

Now, seeing this is the foundation of the present church, on which all it's doctrines of divinity depend, nothing but confusion, contradiction, and falsity, can be raised thereon. We will proceed to mention a few of the erroneous doctrines springing out of, or flowing from this fountain; but shall first answer an objection, that will probably be made; that is, that there must be a Trinity; for St. John saith, "There are three that bear record in heaven; the Father, the Word, and the Holy Spirit."

Answer.

Answer. It has been repeatedly acknowledged, that there is a Trinity, a mysterious triune existence of the one God; nor is it said here, that there is a Trinity of Gods, that there are three persons, distinct and separate in the Godhead; neither is it implied, or to be understood, for every expression of three persons, each being God and Lord, although said to be of one essence, does not destroy the idea of three gods, but confirms it; and no man can receive this doctrine without such an idea.

This passage is so far from setting forth three gods, that it only sheweth the manner of existence and manifestation of the one God.

The Father here signifieth, and is, the eternal, hidden, unmanifested deep of the Deity, or source of all essences known, unsearchable, incomprehensible to all creatures.

The Word signifieth, and is, the whole manifested Deity or divine nature, that is, the light, life, majesty, glory, power, wisdom, and goodness. The Father made known, or the eternal hidden source or essence of the Deity making forth and manifesting itself, which is God alone, the beginning and fountain of all beings, by whom the worlds were created, and man redeemed.

The Holy Spirit signifieth the arising, flowing forth, and out-goings of the divine Majesty; for the manifestation is by operation; therefore the divine majesty and being is, and can be, but one, although denoted by three expressions. In this flowing forth, and out going of the Deity in operation, is the majesty, splendor, power, wisdom, love, and goodness, which as unceasingly floweth as the existence immutable and eternal.

"There are three that bear record on earth, the Water, the Blood, and the Spirit, and these agree in one." Now this is a record, evidence, or manifestation, that the divine being, or Deity, is one; and that the workings and operations

rations to manifestation are eternally, unchangeably, one and the same, both in this outward temporary world, and in the interior, spiritual, eternal world. This outward world is a representation of the inward.

Water here in this world is that from which all things originate; and the essential substantiality of all bodies, whether inanimate, vegetative, or animate; and this must be evident to every one who has any skill and knowledge in nature; not barely from the certainty that the whole earth, at it's creation, was brought forth out of the waters; but from the observation of the nature and manner of all vegetation and generation; all originating in, and raised from the water; that being their original essence and substantiality.

The blood is not different or separate from the water; it is not another and different thing, but the very same, the water itself, only in it is generated and brought forth the heat from the dark hidden fire; thence the mysterious tincture in the formation of life: so the blood, which still is water, is the source and center of all life, and is the life itself; so our being saved by blood, is being saved by the life of our Redeemer.

The Spirit is one with all things, both in heaven and earth, and cannot be conceived of otherwise, as is clear from the apostle's expression; it is as inseparably one with all things, as being is with existence: for there can be no operation, action, or motion, without air, or spirit, which is the same; neither can there be air or spirit without motion: without motion all would be as nothing; no fire, no life; neither can fire and life exist without spirit or air;—so all is one. All substantially stands in the water. All life stands in the fire, the heat and tincture of the blood. All motion in the spirit.

The water, fire, and air, or spirit, are inseparably one,

are the sum and substance of this world, and an express image of the Creator; as this is an out-birth, or image of the inward spiritual world. The tincture in the blood is the fire in which all life standeth and existeth, and the meekness of the light is one with the water: so it may truly be said again, that fire, light, and air, is an image of the true, indivisible, One God.

Hence it is truly said, the Saviour came by water and blood, not by water only; not only to create new beings, but to generate new life; which is our redemption. And again, "we must be baptized, not with water only; but with the Holy Ghost, and with fire;" for all heavenly beings and divine life are raised from, and stand in, the heavenly waters and divine fire, which is the one God and source of all. Herein is the substance and mystery of baptism; the mere outward form can avail nothing of itself.

But it is still objected, saying, "Our Lord sent his apostles to baptize in the name of the Father, Son, and Holy Ghost." I answer, Here is nothing contained, nor can be understood in this, but what has been already explained; for this baptism is afterwards mentioned in the single name of Jesus only: for in him, or rather he was, and is the Father, Son, and Holy Ghost. The true baptism is partaking of, and being in union with, the divine nature; therefore he teacheth, by these words, that all men must partake of this baptism, that is to be baptized into the name, into, and partake of, the whole nature of the one God, regaining the divine image which was lost or reduced; for nothing short of this, is or can be our redemption; this it is to be baptized in the name of Father, Son, and Holy Ghost, to regain a perfect and inseparable union with the whole divine nature, which union between the human and divine was fully accomplished in our Lord Jesus Christ.

[*To be continued.*]

A VINDICATION of BARON SWEDENBORG'S WRITINGS,
in Answer to the Rev. Mr. JOHN WESLEY.

[Continued from p. 98.]

YOUR fifth paragraph begins very curiously. "become thoroughly master of Baron Swedenborg's" comprehensive and voluminous "works," you procure the first volume of his last, and you say, his largest work, which is contrary to the truth; the last it was, but his largest theological work is the *Arcana Coelestia*, in which his system of correspondences of natural with spiritual things is most wonderfully demonstrated. This is the key before alluded to, which explains not only his own memorable relations, &c. but likewise the whole Word. But however, to become thoroughly master of the subject, you make extracts from beginning to the end—of what?—of this first volume of his last work. Admirably well prepared you must be, to pass so peremptory and decided a judgment upon his truly systematic writings; very well able to judge, though you had never learned the first principles of the science, for science it is, and the noblest and most extensive of sciences. So might, and in all probability would, a person of good common capacity pronounce upon astronomy, or any other of the sciences, supposing only the results were proposed to him, independent of the mode of acquirement; for instance, tell a man of the distance the earth is from the sun, moon, planets, and immense one from the nearest fixed star, the different magnitude of the planets, &c. &c. and he would at once reject it as nonsense and chimera; but take him along with you thro' the path of investigation, and lead him from axiom to axiom, and in all probability he would zealously defend, what before he ridiculed and contemned. Probably, on his

first

and cursory view of many of Sir Isaac Newton's works, he would, like you, have pronounced him mad, and exclaimed, Though this man is evidently mad, yet one may trace through the whole remains of a fine genius, "mad, though in ruins!"

What reason Mr. Law had for his assertion respecting Sir Isaac Newton I know not, having not read much of Jacob Behmen's works; but at all events, the truth is not to be rejected, even though it should have been discovered by the agency of an infidel or a heretic. I believe Behmen to have been a very good man; and though he had not the happy gift of expressing himself clearly, yet one may see his conceptions, in many cases, were noble and elevated. But when the moon arises, the stars are little noticed; and when the sun makes its appearance, both moon and stars disappear. Even so it is with truth; every succeeding revelation of it eclipses the foregoing, not that it destroys it, but outshines it in brightness, so that the foregoing disappears, till at length the divine truth itself will be manifested without veil or covering, and the children of Israel, or of the church, will bear to look upon it; then they will see that all others only borrow their light from it, as the moon and planets from the sun. May the Lord in his divine mercy, as he did to his servant Moses, take you upon Mount Nebo, that you may behold the land promised by the Lord to his servants, even the New Jerusalem, now descending from God out of heaven, before you die;* for it appears, that of his Divine Providence you are not permitted to go there, during the pilgrimage of your body or material existence.

In the sixth place you proceed to take notice of the Baron's extraordinary manner of expounding the Holy Scriptures,
Toures,

* The reader is desired to keep in mind, that this reply to Mr. Wesley was written when he was living and in good health.

tures, as you in derision call it, (but which is really and truly extraordinary, if you had comprehended it,) agreeable to it's literal, spiritual, and celestial senses ; but until you had studied, and in some degree become acquainted with, the science of correspondences, how could you understand him ? However, you might have quoted him more justly, have represented him more truly, and have judged him with more charity. You first suppose you have found a flaw in his exposition of the fourth commandment, where he speaks of reformation and regeneration, or as you have put it, regeneration and reformation, which he says is successive, and which you, as an odium, say, is borrowed from Jacob Behmen ; but I think it is a truth much older than either the Baron or Jacob Behmen. This passage is only part of the contents of a chapter to which he refers you for farther information, and even this you could not condescend to quote fairly ; his words are, "That the first act of the new birth is called reformation, which hath reference to the understanding ; and that the second is called regeneration, which hath reference to the will, and to the understanding in subordination to the will." Whence it is evident, the first act of the new birth is a reception of truth in the understanding, and thence faith which worketh reformation ; and when all evil propensities are removed, then love to God and goodness taketh possession of the will, and the man acts from a principle of love, and not merely from a principle of faith. He first ceased to do evil, and then he learnt to do well. Therefore, as you tauntingly say, the second act of the new birth is really the new birth ; the first, or reformation, answers only to man's conception and formation in the womb, being transacted in and by the understanding : but as soon as the will is acted upon by love, then the real new man bursts forth, and proceeds to action, influencing not only the acts of

the body, but even subjecting the understanding to itself ; then a man no longer does a thing because he sees it to be good, but because he feels it to be good. He then proceeds from strength to strength, till he arrives at a perfect man, unto the measure of the stature of the fulness of Christ, speaking the truth in love, and growing up into him in all things, which is the head, even Christ. John first preach repentance and reformation, which is signified by baptizing with water, and which represents purification by truth, before Christ can come and baptize with the Holy Ghost and with fire, or divine truth proceeding from divine love ; water being the emblem of natural truth, while the Holy Ghost and fire denote divine truth and good received in the internal man.

You next extract a little from his explanation of the fifth commandment, but as you have given it, it is perfectly unintelligible ; not so as the Baron has given it. If you imagine Swedenborg is confused in his ideas, or a loose reasoner, you are very much mistaken ; but it is necessary, in reading his methodical works, to observe his mode of reasoning, and remember his distinctions, or it would be necessary for him to be continually explaining himself ; for want of that necessary notice, not only yourself, but many others have lost his meaning. He here, as in most cases, first explains the natural sense, and then the spiritual sense, as you have given it. But it is to be observed, he only makes use of the term *God*, whereas in giving the celestial sense he makes use of the words *Lord Jesus Christ*, though you use the term *God* there likewise ; and one would imagine by your extract, that he had given two celestial senses and a spiritual sense, in the same words, and without any distinction ; for as you have quoted it, no man can find out the difference ; whereas there is a material one in the original, for he informs us that the term *God* is used in

in the Word, when speaking of Christ, to signify his king's office, and that he is a *King* and *Conqueror* by means of *truths*; whereas the term *Lord* is predicated of his priestly office, whose ministry consists in the good things of heaven or divine love; and that the terms *Jesus Christ*, or *Lord God*, imply his divine love and truth united in the *King and Priest*. Now the spiritual sense of this commandment is, that you shall revere, or have in reverence, God as the Author and fountain, or the Father and propagator of truth, and the church as the receiver and bringer of it into act; as the Baron observes, "The reason why by mother, in a spiritual sense, is meant the church, is, because as a natural mother nourisheth her children with natural food, so the church nourisheth her children with spiritual food." He then produces several passages from the Word, to prove that the church is frequently called mother, and it is generally known that God is called Father. In the celestial sense, he says, by Father is meant our Lord Jesus Christ, as the Father and Author of every good affection of the will; and by mother, the communion of saints, whereby is understood his church dispersed throughout the whole world, composed of all that are in the good of life or charity, in all places, and of all religions, for they are truly in communion; for in love and mercy he draws them to himself, even making their errors subservient to his purpose. Hence we ought to despise none for difference of opinion, but to honour all that are conscientiously discharging their duty to the best of their knowledge: error being no fault, except when wilfully retained, or blindly followed, when men have the means of better information and will not make use of them.

You make very short work of the sixth commandment; yet, short as it is, you have changed his terms: you say the celestial sense of it is, "Thou shalt not hate God,"

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as the Baron's words are, 'In a celestial sense, by
murder is meant, to indulge hasty resentment against
the Lord, (note the distinction, as mentioned above,) to
bear hatred towards him, and to be desirous to blot out
his name. These are they of whom it is written, "that
they crucify him afresh." Now I will appeal to yourself,
whether these are not the most notorious of murderers; for
murder a man's body is only destroying that which
could soon perish of itself. In the spiritual sense of the
commandment is signified, you are not to destroy the *souls*
men by false doctrines, which is much worse than to de-
stroy their bodies.

By committing adultery, in a spiritual sense, is meant to
corrupt the goods of the Word, and falsify it's truths.
This you hold up to ridicule; but be pleased to consider,
the Lord, who is likewise the Word, is very frequently
called a bridegroom, he himself gave the title, and the
church, or the recipient of him with affection, is called
the bride and the wife. Now it is evident, if I receive and
have an affection to something not the truth, and falsify the
genuine truth, by my doctrine it is plain I am not joined
to my right husband, who is the Lord, and therefore it is
an adulterous connection, and the offspring must be spu-
ritual. How oft are the children of Israel called a wicked and
adulterous generation, and told they go a whoring after
other gods, &c. and two passages which Swedenborg has
quoted, I think shew, that construction was used by
the prophets, viz. in Jer. xxiii. 14. "I have seen also in
the prophets of Jerusalem (or teachers of the church) an
horrible thing, they commit adultery, and walk in lies;"
that is, they have made the Word of God of none effect,
by their traditions, and then they walk or live not agreeable
to the truths, but in or agreeable to lies. The other pas-
sage I allude to is Jer. xxix. 23. "They have committed

"villainy in Israel, they have committed adultery, and have spoken lying words in my name." As a correspondence, it may be explained another way, agreeable to the common expression; wine in the Word is used always as an emblem of spiritual truth; now to mix natural truth with spiritual is to adulterate it, in the same manner as mixing water with wine, and which in common conversation is called adulteration; but to mix lies with truth, is like putting poison into the wine, by which it's salutary quality is destroyed, and it becomes a deadly potion. The prophet says, "A wonderful and horrible thing is committed in the land; the prophets (teachers) prophesy falsely, and the priests bear rule by their means: and my people love to have it so; and what will ye do in the end thereof?" Jer. v. 30, 31. This is adultery, because the people love false doctrine better than the truth, and thus they are joined to it by affection, which constitutes spiritual adultery.

[To be continued.]

To the EDITORS.

GENTLEMEN,

WE present your readers with the third proposition, from the manuscript of Emanuel Swedenborg, viz.

That there is in the Old Church no Knowledge of the Holy Spirit.

But we will lay before you the general received opinion, respecting Father, Son, and Holy Ghost; and then we shall proceed to prove (as before observed) the above proposition.—First, from the holy Word; secondly, from the writings of Emanuel Swedenborg; and thirdly, from rationality and experience.

It may not be amiss to remark the following great truth;

there was no division made in the Trinity, as to Persons in the Godhead, before the council of Nice, which was held in the 318th year of our Lord's first Advent. Now hear the language of mystic Babylon, (as follows): what a grand mystery is our holy faith, that God the Father imputeth the righteousness of his Son, and sendeth the Holy Ghost, to give the pledge of justification, remission of sins, regeneration, and salvation. The following also is the frontispiece of that faith, (so called): the divine Trinity, consisting of Father, Son, and Holy Ghost, who are in essence One God, but in persons Three. That these dire fables, which have overturned the whole Christian church, are opposite to the holy Word, contrary to sound reason and experience, shall appear in what follows, from the holy Word. That the Holy Ghost (or Spirit) is divine truth, is plain from these words, "When he, the Spirit of truth, is come, he will guide you into all truth," John xvi. 7. Again, "He shall give you another comforter, even the spirit of truth, whom the world cannot receive," ver. 14, 15. That by comforter, or Holy Spirit, is meant the Lord himself, is plain from his own words: "I will not leave you comfortless, I will come unto you," John xiv. 17. "Lo! I am with you always, unto the end or consummation of the age, (the church)," Matt xxviii. "Jesus breathed on his disciples and said, receive ye the Holy Ghost," John xx. 22. Hence it follows, that the Holy Ghost, or Holy Spirit, is meant the divine influence of the One God and Saviour Jesus Christ; therefore he saith, "A new spirit will I put within you; I will put my spirit within you, and cause you to walk in my statutes," Ezek. xxxvi. 26, 27. "Make a clean heart, O God, and renew a right spirit within me," Psalm li. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God," John iii. 5.

Secondly, From the writings of Emanuel Swedenborg we have the same rational demonstration of the divine operation, or Holy Ghost. See *True Christ. Rel.* n. 138 and 142. That the divine influx of the Lord in heaven, produces love to him, and charity to one another. *Heaven and Hell*, n. 13; and in numberless other places.

Thirdly, By the divine influx we rationally understand the Holy Ghost, or Holy Spirit, or life in man, perpetually flowing from the Divine Humanity of our God and Saviour Jesus Christ, and not from a separate self-existing divinity. If we allow three separate Persons in the Godhead, each whereof singly, and by himself, is God and Lord, we may with equal propriety say of one man, that he is three persons; for the apostle Paul says, "I pray God your whole body, soul, and spirit, be preserved blameless," &c. As there is in every individual man, soul, body, and spirit; or will, understanding, and action; so also is there in the one God and Saviour Jesus Christ, divine love, divine wisdom, and divine operation; or what amounts to the same, Father, Son, and Holy Spirit. And as every man's words and actions, when seen in the light of the new heavens, display his internal life principle; so also doth the divine operation of the Lord manifest his divine nature. Let us not, therefore, be any longer deceived by fanciful imaginations, which are daily taught, and have led us to suppose, that whenever we found our animal principle exalted, that was the effect of the third person in the ever blessed Trinity; for even misers over their wealth, and drunkards over their bowls, nay, adulterers and common thieves, experience the like sensual enjoyments. But the effect of the divine influx, in willing and obedient subjects, is a manifestation of divine love to the Lord the giver, and universal liberality, and good will to all the human race, occasioned by the discovery

every of divine wisdom, teaching how to act in the love of justice, with judgment. Therefore we need not wonder at the darkness which now prevails;—

For if we determine by heat, without light,
Of course it would follow, that all men are right:
But the spirit of truth once more doth appear,
Our Lord, in his church, is now manifest here;
He shews us the folly of error's dark maze,
And the spirit of truth now enlightens our days.

Signed, in Behalf of the Society,

Kighley,
May 5, 1791—35.

JOSEPH VICARS, *Secretary.*

TREATISE on the ORIGIN or CREATION of the
EARTH, &c.

[Continued from p. 173.]

BUT this egg was not yet fecundated; only nature, as in a most sacred cabinet, there deposited her most precious treasures and choice things, and had set forth such a noble apparatus, like a bride in the expectation of her spouse, waiting in the bride chamber for the consummation of their new covenant. When nature had thus finished her part of the work to her satisfaction, and as it were brought her whole circumference into this egg as a center, the Supreme Mind met her in the process, and of himself, as the sun of life, with *concentered rays*, he conceived a *super-celestial form*, or soul; a life, *as of itself*, infinite, and capable of infinity; and infused this noble treasure into this little egg. (w) This was the first con-
nubial

(w) The nature and quality of the human mind can hardly be perceived in a description of words, according to their general acceptance; for the soul is a spiritual

bial pledge of that union which should take place between the spiritual essence and the supreme *emanations* of nature, for this end, that the causes proceeding from infinity conceived in the egg of the great world, and communicated to this little egg, might finish their processes in nature, and afterward, by a connection with the infinite, be rendered infinite; so that by such conjunction, this earth might be united as a court to the celestial palace. Hence, from the continual influence of ends upon ends, and uses upon uses, it would appear plainly, that every thing proceeded from the supreme source of intelligence and wisdom; for it is only intelligence that can consider ends, and dispose of means in proper order to obtain them, and nothing but wisdom has the ability to foresee, and so direct it's operations, that all things, in producing the effect, produce also the desired end.

spiritual essence, and therefore not easily expressed by such terms as are applicable to natural essences. But because terms and forms of expression must be used, they are to be sublimed, by raising the ideas annexed to them, and subtracting the finites annexed to them by nature, which may be done by the capacity of the intellect; and thus the eminent faculties of the soul may be represented to the mind. Now, therefore, a distinct idea of the soul may be in some degree insinuated into the mind, I shall endeavour to deliver in the following. It appears then, that the soul is the only thing in our body which lives; so that the ability in us to live and to be, is only of, or through the soul; other things pertaining to nature, which are supposed to live, only act from her life; wherefore the soul is a substance so real, that by it we immediately exist and subsist, and without it we are not bodies, but dust. Hence there is nothing truly substantial in living bodies, but the soul; the rest, as accessories, are assumed on her account, that her intentions, by the mediation of nature, may produce effects or causes in a series. For the sublimer life is that of the understanding, and to understand is only to propose ends, and so dispose of effects by the ministration of nature, that the uses intended may have a final consequence in the proposed end. By a little reflection on the operation of our minds, it is sufficiently plain, that to propose ends, and dispose of or foresee them, is quite different from the causes and effects adjoined to these; that ends by intermediate ends, and causes by mediating causes, should succeed, and so perfect the whole series.

One only Providence then it is, that can direct the chain of consequences, in which every link or minute connection fills it's place to constitute the perfect firmness of the whole; and moreover, that such a chain of consequences should be productive of perpetual uses, so associated, that whichever of these links seems to finish a series in the chain of uses, only ends where it began; and again proceeds to the re-production of it's series, in which respect it never ends.

34. This soul, so infused, as a spark struck out of the Supreme Mind, was no sooner inspired into the egg, but it began actually to represent the universe to itself, by the intuition of pure ends and ideas; not only the universe of nature, like brute animals, but also universal heaven, with it's riches and intelligence. It began, therefore, as with a certain sacred fire, to glow inwardly, and dispose itself as furnished with wings to descend from that superior height, whence it was produced to the surface of the earth, in the lowest part of the atmosphere, even to that paradise where it's natal egg was produced; and when it had enjoyed the delights there, by means of organical doors, or the senses, to ascend again, and turning them into so many felicities, affecting the interiors of the soul itself to relate her experiences in heaven; while she weighed and considered these things most distinctly in her ideas, she contemplated the means suited to obtain her purpose, which once possessing, she might obtain her wishes; where behold nature was ready with her needful assistance, being a joint guest with the soul in the same egg, and offered her most ready aid, whensoever called upon, to accommodate herself most faithfully with all her concentered powers to the intentions of the mind: for these were so ordinally disposed in the egg, that while the soul only, from the point in it answering to the navel, contemplated the ends she had represented in herself, and proposed

posed to put them in execution, *these*, as only waiting for her orders in the first rudiments of their forms, spontaneously obeyed her will. For nature with her substantial powers of the world, and the world with the substantial powers of nature, as excited into action by nothing, were so formed and disposed, as to obey, like bond-slaves without any choice of their own, *intelligent minds* or *spiritual essences* as their Gods or Creators, and in all that was ordained by them, to conform themselves most obsequiously; upon which account nature was only constituted as subservient to mind, that she might bring the *purpose* or *decrees* of the Supreme Mind into effects, and thus might continually turn them into use; for all the intermediate ends or intentions in act and effect are called *uses*; and so far they may be truly called uses, as they conspire and tend, in a series after their own manner, to produce the last term or principal end of the series.

35. The soul glowing with such a desire, as a mind in the image of the Supreme Being, began also to form herself a little world, or microcosm, after the pattern of the great one, but not out of nothing; from an eternal decree it was purposed, that she should clothe herself with nature, as a body, and act in it as a deity, that should govern it by her free will with understanding, and so manage the reins of it's nature according to her intuitions, that she had only to propose her intentions, and all the powers of nature, concentrated in the structure of the nerves, would rush into action, conformable to these intentions, of their own accord; by which means also, universal nature would evidently represent in herself, as in a little image, a perfect obedience to the great Creator of all things. Nothing prevented her intention; from the fountain of her life, as from a little star in the apparatus of the egg, her virtue began to vibrate rays, by which the first of all described little

spheres,

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heres, revolving in and out after the celestial form, and constituted of these a certain olympus, or little heaven in miniature, which was to be the residence of the intelligences, and their attendant sciences and experiences. From this last production, and it's fine winding stamina being in appearance like clouds drawn out, she deduced all the principal nerves, that by them she might fashion and finish the organical texture of the body, with it's bowels and members; after this manner she began to make herself as it were stairs, whereby she might descend from the supreme of nature, where now she resided, to it's lowest, and into paradise.

36. But all was as yet in the egg, where such rudiments of life, according to the augmentation of matter, began to well gently; and that the work might be completed under the Divine favour, there was nothing in nature which did not concur vehemently and diligently to assist in it. The tree of life itself, which bore this golden apple of life, turned it's branch into a soft and yielding *uterus*, and covering this with tender rind and the softest of it's leaves, extracted from the surrounding foliage nourishing sap, contributing it's support only. The other trees stationed round it, which crowned the center of the grove, directed their shoots thither, delighted that soothing of life from their vegetable juices might be shared among them. The sun durst not approach too near this last egg of his world, in which the spiritual light glowed so ardently; only his rays were transmitted through the lucid apple, which tempered the heat, as when the channelled tubes of flowers break their force. The air with it's soft-breathing zephyrs indeed hovered near, but was withheld from approaching farther, lest it should disturb the fine web of life in it's origin, by under blasts, or expand the delicate lungs, now in their first rudiments, before the proper time. The bushy shrubs ex-

pressed their care of the growing birth, stretching out their arms as it were to sustain the burden of the leafy mother, and receive the birth when excluded. Others prepared a cradle, and collecting soft down which was scattered in the air, made a couch of cotton for it. In a word, every thing around was diligently and officiously employed, that nothing might be wanting to this new-forming image of the world; for all things were so circumstanced, as to accommodate themselves, at the pleasure of the mind, to assist in this her operation.

37. Neither was nature only present with her ready helps and assistances, but also heaven favoured the work; for her inhabitants were dispatched on purpose to second it, and direct the operations of nature; as likewise to prohibit any thing from infesting this sacred grove, for instantly when any ferocious animals passed the limits marked out for them by the heavenly inhabitants, they were seized with a sudden tremor, and fled far distant into their dens, or crouching down with bended knees, did reverence as to their Prince and Lord. Part also of these angels kept watch at a distance, at the entrance into this grove; for pure spiritual essences or minds free from nature, by the mere redundance of power issuing from them, can strike with such an awe, that inferior beings, as stupid and impotent, fall into convulsive motions.

38. All things were now ready prepared, and the prolific branch, according to the time of it's pregnancy, bowed itself down to the ground by degrees, till at last it's burthen was deposited in the soft couch provided for it. The heavenly essences also clothed with white cloudy garments, stood attending, and saw that all things, as it was provided, were administered conformably, accurately, and obsequiously by nature. Hence the months being completed, then being so many years; the child, well knowing it's appointed

time

of exclusion, (for to that the first stamina of his existence prompted,) broke through the membranes which inclosed him, and by his own proper efforts sprung into this world and its paradise, so much longed for from the first moment of his life; and immediately opened his mouth to draw air by his own instantaneous act, drawing it into his nostrils and breast as a new inmate and *spirit of life*, (y) for which he had already prepared these as receptacles: opening to the admission of the air the lobes of his lungs, as a place of exercise, he began to exercise such parts of the body as were already in his power, so as to fit them for their offices. The most choice flowers round about his cradle breathed odours from their inmost pores, and infused them into the air which was satiated with sweets, and exhilarated the blood of this infant, now rushing from the heart to the lungs with choice dainties. Whatever was in the kingdoms of nature, with a certain pleasing festivity seemed in their own manner to celebrate this natal hour, as if conscious of the fact; for all the effulgency of heaven then beamed forth to publish the glad tidings, the angels in chorus vibrating the rays of glory which encircled them, and so many marks of delight and applause terminating this scene, which was the third in order.

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SECTION

(y) By the breath of lives breathed into Adam, Gen. ii. 7. according to the external sense of the Word, is not understood the soul, but the air by which respiration exists, and the active life of the body, &c. [What is understood in the internal sense of the Word, by this passage, may be seen in the Sacredly Mysteries, viz. the endowing man with the perception of what is true, and what is false, or the will of good, and the perception of truth, and the soul of lives. By this part of scripture is also signified, that man is an image of life, and not life itself; for life and light are not creatable, but man was created a form receptive of life, and the eye a form receptive of light.]

SECTION the SECOND.

Concerning the INFANCY of the FIRST-BEGOTTEN, or ADAM.

39. **I**T was the time of midnight, and the stars of heaven as hailing the glad occasion, shined not with twinkling rays, but glowed with a certain flamy refulgence, hastening their flight to the west; when Aurora in her rising dissipated their splendor, and immediately after opened the day for the rising sun. The celestial intelligences, as was observed before, stood round the infant, and with their adorning glories of essential light took care, lest the rays of any other luminary should first kindle up the lamp of this new life. They rejoiced also to behold that infant, the first born and the hope of mankind, lying supine on his face and breast, with his tender hands joined together, and elevated to heaven in a worshipping posture; his lips also moving as in the most pure act of thanksgiving to his supreme Creator and Parent, who had now finished the creation of the world in him, not only to be revered with the mind, but also with a certain correspondent posture and habit of the body.

40. The infant was naked, but surrounded with the most mild spring like a vaporous bath, of so fair and elegant a countenance, as if born to a divine, not a mortal life. Innocence herself shone forth in his face in all her native candour and purity; for the features were such an exact index to the mind, that every nerve transmitted some of its lucid rays into the lineaments or lines of the face; and stamped its original in the mind so exactly there, that it was no other than the mind in an human form. Every thing was also transacted (in the compound) under her auspices and direction; for as the body existed from the mind, so it subsisted from her; insomuch that while she was inwardly delighted with her body, the countenance immediately

mediately smiling, represented the delight of it's mind, which greatly heightened it's beauty. Thus the soul, as a certain active power, governed the powers of this her body, and united it to the performance of all necessary functions; and taught it to incline itself to the breasts, many of which were held forth by it's maternal branch, to press them with it's fingers, draw in the milk into it's mouth; revolve the nourishment over the tongue and palate, in order to swallow it; after a copious suckling, to lie down again; and many other particulars, which were only and peculiarly inspired into this infant. Born and educated under the tutelage of celestial beings, in the very order of life and nature, without a nurse; for in such a case, not the least circumstance of it's trifling actions could be hid from the omniscient Creator before the rise of worlds; neither indeed could the least of these evade his providence.

[To be continued.]

To the EDITORS.

GENTLEMEN,

THE amiable spirit of love and meekness by which you seem to be actuated, the candour and impartiality that appears so strikingly conspicuous in your writings, leaves me no room to doubt but that I may safely venture to address you with a few lines, without the least danger of giving you any offence by the same: nay farther, I am persuaded in my own mind, that if I was to unbosom myself to you with the utmost freedom, and without the least reserve, I should experience from you all that mildness and candour, which my manner of writing might indeed justly require to be exercised towards me. In this confidence, therefore, I take the liberty to inform you that I am the
son

son of a clergyman, and was brought up and educated in the doctrines of the church of England; but at length, I began to think seriously about the important concerns of another world, I became very uneasy in my mind, especially when I considered how many different notions and opinions were spread and propagated, respecting the doctrines contained in the holy scriptures. And I can safely appeal to the omniscient searcher of hearts, that there was nothing I so earnestly wished and longed for, as to be taught the way and manner which God had appointed for the salvation of his people. I continued, however, for a long time in a state of great perplexity and uneasiness, owing to the very different doctrines that I heard from different men. But at length it pleased the Lord to call off my attention from the doctrines of men, and to fix it to the truth of his most holy Word. Here I found many admonitions against false Christs, false prophets, false teachers, false doctrines, &c. and was taught not to believe every spirit, but to try the spirits whether they be of God, and that for this very important reason, viz. because that many false prophets are gone out into the world. I therefore followed the example of the Bereans, who though they heard Paul with readiness of mind, yet searched the scriptures, whether the things were so. Acts xvii. 11. Isaiah viii. 20. Gal. i. 8. 2 Epist. John x. 11. I observed farther, that the Lord himself constantly refers us to the scriptures. "*Had ye believed Moses, ye would have believed me, for he wrote of me.*" And again, John v. 39. "*Search the scriptures.*" And the apostles recommend us to the scriptures, to confirm those things whereof they were eye-witnesses. "*We have also a more sure word of prophecy, whereunto ye do well that ye take heed.*"

Thus, Gentlemen, has the Lord been pleased to deal with me. He has delivered me from the perplexity in

which I was involved, while I attended to doctrines of
human wisdom, and the traditions of men; and has con-
verted my attention to his pure word of grace and truth, in
comparison whereof, I esteem all the wisdom of men as
chaff. I esteem it above all riches. Psalm cxix. 72.
While it is in my heart, it is my strongest desire, my trust and
joy. Psalm cxix. 42, 74, 81, 82. I eat it. Jer. xv.
And it is my life. Matt. iv. 4.

Now, Gentlemen, permit me (in the spirit of love and
kindness) to request the favour of your answer to the fol-
lowing questions, viz. 1st, Whether *all that God commands*
is taught by Jesus Christ in his pure gospel? Deut. xviii.
2ndly, Whether any person who loves the Lord Jesus
Christ in sincerity, has not a capacity to understand the
gospel in it's first principles, as it is revealed unto babes?
as he comes to enter into the deeper mysteries, whe-
ther he is not taught to whom to apply for wisdom?
James i. 5. and whether the Lord has not promised his
Spirit to guide him into *all truth?* John xvi. 13. Lastly,
whether these things are so, whether or no the *sacred scriptures*,
under the influence of the *spirit of truth*, are not able to
make us wise unto salvation, through faith which is in
Christ Jesus? 2 Tim. iii. 15. And if so, whether we may
justly say with Peter, "Lord, to whom shall we go?
Thou hast the words of eternal life."

I shall add nothing more at present, than that I shall re-
ceive with thankfulness any remarks that you may think
proper to favour me with; and that I remain very respect-
fully,

Gentlemen,

Your's in the truth of the gospel,

Manchester, May 9, 1791,

AMICUS VERITATIS.

THERE

* * *

THERE appears to be little occasion for any remarks on the foregoing, as the questions, which our correspondent has thought proper to put, are by his own references and quotations from scripture completely answered. We shall only observe, in regard to the first question, that the same God, who under the name of *Jehovah* gave the law to Moses upon mount Sinai, gave also the gospel to his disciples, under the name of *Jesus Christ*. And these two, viz. the *law* and the *gospel*, although they may appear in some cases to differ with each other, yet actually coincide and agree in one, just as the soul and body of a man. The *law* is like the *body*, adapted to the state of those who are in externals: the *gospel* is like the *soul* of the same body, capable of being discerned and truly understood only by those, whose interiors are open. The Jews were a sensual and external people; therefore only the *law* was published among them; within which nevertheless was contained the *gospel*, although the time for making it manifest, was not till the first coming of the Lord. Christians were a more interior people than the Jews; therefore the *gospel* was preached to them; yet not in that purity and fulness which it was capable of admitting, and which was to take place at the time of our Lord's second advent. For as in natural light there are various and successive stages from the first dawn of the morning, to the brightness of the meridian sun; so also in divine revelation there has been a gradual increase of spiritual light, from the faint glimmerings of truth in the Jewish law, to it's full splendor in the heavenly doctrines of the New Jerusalem.

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

HAVING perceived that one part of your Magazine is set apart for the purpose of opening some passage to the Word, according to the doctrine of correspondence, as now revealed from the Lord in Baron Swedenborg's writings, I was led to reflect, that if you was to insert the following explanation of the parable of our Lord, concerning the man who journeyed from Jerusalem to Jericho, it would be highly acceptable to the lovers of genuine truth, and to the receivers of the doctrines of the New Jerusalem; and more especially, as I believe it has not as yet appeared in any of that author's works yet published in the English language.

I remain your's, &c.

M. SIBLY.

THE parable is taken from Luke x. 30 to 35. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead; and by chance there came down a certain priest that way, and when he saw him, he passed by on the other side; and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him; and on the morrow when he departed, he took out two-pence and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee."

Jerusalem in this place signifies the church where there is true doctrine, and Jericho the church which is in possession of the knowledges of truth and goodness. The priest from Jerusalem, signifies those with whom there is no love to the Lord; and the Levite, those with whom there is no charity towards their neighbour: such were the inhabitants of Jerusalem at that time. But the Samaritan signifies the gentiles who were in the good of charity. The man who went down from Jerusalem to Jericho, signifies such as are willing to be instructed in the truths and knowledges of the church. The thieves, among whom he fell, signify those who were then in the perverted church, such as at that time the Jewish was; their stripping him of his raiment, and wounding him, and departing leaving him half dead, signifies that they deprived him of truths, and infused their falses, and thereby injured him in his spiritual life to such a degree, that scarcely any spiritual life remained; to strip any one of garments, in the Word signifies to deprive him of truths; and to wound, signifies to hurt the mind and the spiritual life with falses; and being half dead, signifies that at length he was almost destitute of that life. To have compassion upon him, signifies mercy and charity from the interior, for mercy and charity make one. To bind up his wounds, and to pour in oil and wine, signifies to prepare a medicine against the falses which had hurt his life, by instructing him by the good of love and the truth of faith. To take him up on his own beast, signifies that this instruction was according to the utmost ability of his understanding, for beast here means the same as horse, namely, the understanding. To bring him to an inn, and to take care of him, signifies to bring him unto those who were better instructed in the knowledges of good and truth; for an inn is a place where meats and drinks are bought, by which are signified the knowledges of good and truth, and

thereby the spiritual nourishment which is given thro' instruction. His giving unto the host two-pence, and saying unto him, take care of him, and whatsoever thou desirest more, when I come again I will repay thee, signifies the exercise of charity in every possible case, according to the utmost of his ability and capacity.

To the EDITORS.

GENTLEMEN,

HAVING read your much-admired Magazine, I have found great satisfaction therefrom, particularly from the explanation of scripture passages. I should be exceedingly glad to hear something now and then concerning the progress and prosperity of the New Church in this kingdom, and other parts of the world, as we have no opportunity of hearing any thing concerning the state of the church. Since the death of that good and amiable man, Mr. R. Beatson, we have been like sheep without a shepherd, infested with wolves on every side: inexpressible

loss! I shall likewise be glad of your explanation of 1 Kings xiii. 21, 22, which runs thus: "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived."

Your's, &c.

Rotherham.

J. BINGLEY.

* * * * *
 ANSWER.

To understand this passage, it will be necessary for the reader to observe the verses preceding it; where he will

find, that the prophet Elijah was sent to a widow woman at Zarephath, of Zidon, whom he asked to bring him water and bread before she served herself and her son. The prophet Elijah there represents the Lord as to the Word. The widow woman represents those out of the church who are principled in good, but not in the possession of truth, though desirous of, and affectionately longing for it. The little cake which she made for the prophet first of all, signifies the good of love to the Lord, whom she loved above herself and her son; the barrel of meal, that should never waste, signifies truth from good; and the cruse of oil denotes charity and love, all derived from the Lord by means of the Word.

After the prophet Elijah had been with the widow of Sarepta, her son fell sick, so that there was no breath left in him, by which is signified a most grievous temptation as to truth, previous to its full and complete reception in the heart and life. In this state man is very ready to complain, and even to suppose that his sufferings are inflicted by the Lord, or at least that the Lord has deserted and forsaken him; wherefore in verse 18 of the same chapter, the widow woman (that is, the affection of truth) says to the prophet, "Art thou come unto me to call my sin to remembrance, and to slay my son?" which words are expressive of the deepest despair. But immediately the prophet "takes her son, carries him up into a loft, and lays him upon his own bed. And he stretched himself upon the child three times, and cried unto Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again:" By which is signified instruction in the genuine sense of the Word, and full preparation for the reception of spiritual life from the Lord: the prophet's stretching himself upon the child three times, signifies that by means of the Word full conjunction may be effected

with the Lord, as is evident from the words that immediately follow: "And Jehovah heard the voice of Elijah, and the soul of the child came into him again, and he revived;" by which is signified an influx of life from the Lord through the Word, and man's regeneration.

A New Dictionary of Correspondences, Representations, and the Spiritual Signification of Words. Interspersed with occasional Remarks.

[Continued from p. 184.]

ALTAR, in general signifies divine worship, proceeding from the good of love. In a supreme sense it represented the Lord's Divine Humanity, from whom the all of heaven and the church is derived, and to whom all true worship is directed.

The *horns of the altar* represented the power of divine truth as derived from divine good.

The souls seen by John under the *altar*, Rev. vi. 9, were those who had been principled in divine good or charity, but were not sufficiently fortified with divine truth to resist the seductions of the dragon; wherefore they were preserved by the Lord under the *altar*, that is, in the lower earth of the spiritual world, till the accomplishment of the last judgment, when their enemies were removed, and they themselves elevated into heaven.

ALTERCATION, a contention about truths between those who are within the church, and not yet admitted into the internal sense of the Word. Of such a nature is the *altercation* between the two Hebrews, Exod. ii. 13. See also Chap. xxi. 18, 22, &c.

ALTERNATE reciprocation, by which conjunction is effected, differs from *mutual* reciprocation in this, that the

the former is like the conjunction of the heart with the lungs, and the lungs with the heart; whereas the latter or *mutual* reciprocation is like the conjunction of the soul with the body, of the will with action, and of the thought with speech. The conjunction of the Lord with man is of this latter or *mutual* kind, and not of the former or *alternate* kind. See *True Christ. Rel.* n. 371.

EMANUEL SWEDENBORG was an *alternate* man, being at one time in the light of the spiritual world, and at another time in it's shade, that is, when he was in natural light. When he let his spirit out from the body, by withdrawing his intellectual part more particularly from it, then he was visible to spirits in the spiritual world; but when he let his spirit more fully into the body, then he became invisible to the inhabitants of that world. Thus he was an *alternate* man, as he calls himself in his *True Christian Religion*, n. 280; which peculiarity of character was of the Lord's appointment, that he might be enabled to communicate to men on earth the difference between the spiritual and natural worlds.

ALTERNATION, denotes those changes of state which every person undergoes during regeneration, as cold and heat, darkness and light, &c. While man is under the influence of corporeal and worldly things, he is in a state of cold and darkness; but when he is under the influence of things celestial and spiritual, then he is in a state of heat and light, or charity and faith. And as these changes or *alternations* of state are experienced by every one, in whom regeneration has commenced, therefore it is said in Gen. viii. 22, that "all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

[To be continued.]

LINES

LINES occasioned by the Perusal of SWEDENBORG'S
CLAVIS HIEROGLYPHICA.

O Thou ! beyond all mortals greatly blest'd,
By heaven's high King instructed and carest'd,
Who first my infant reason taught to soar
To mysteries, obscur'd by night before ;
Led me to that Prime Cause, that rules alone
Creator, Saviour, Spirit, all in one.
Clear from thy words, I saw the truth divine
Convicted on my mind impressively shine ;
Saw heav'nly mercy lighten all around,
And mild seraphic love again abound ;
Faith with her sister Charity unite,
And real Goodness every breast delight.
'Twas thou that gave new freedom to my mind,
And lent fresh optics to the poring blind ;
Explained the errors of that puzzling creed,
Which crushes thought, and yet commands to read ;
Told me, that wrath in God could never dwell,
Or that he form'd me purposely for hell.
For this in gratitude my song shall rise
To Him who sent thee, and each want supplies.
May the remainder of my journey be
A copy of th' example shewn by thee ;
May ev'ry precept, which the scriptures teach,
Still keep unsullied by an actual breach ;
May goodness gain a form in me below,
And future days a better pattern shew ;
May ev'ry hellish passion be subdu'd,
And virtue's lessons to the end pursued :
Then shall my bosom, with angelic flame,
Glow in the tempest of a shatter'd frame ;
Calm at life's eve resign a fleeting breath,
And find my greatest victory in death.

L.

The

The NEW JERUSALEM.

The Music by F. H. BARTHELEMON.

Great God, thy kingdom is be-gun, And thou wilt reign from sun to sun:

Thy praise shall sound from shore to shore, Thy kingdom stand, and fall no more.

THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For JUNE, 1791.

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A SOCIETY OF GENTLEMEN.

L O N D O N:

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[PRICE SIXPENCE.]

OPENING OF THE NEW JERUSALEM TEMPLE
AT BIRMINGHAM.

ON Sunday the 19th of June, 1791, at half past ten in the morning, the New Jerusalem Temple at Birmingham was opened by the Rev. Joseph Proud,* who, after performing the ceremony of Consecration, delivered to a very crowded and attentive audience a discourse from 2 Sam. vii. 29: "Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken, and with thy blessing let the house of thy servant be blessed for ever." As the discourse will shortly be published, it is unnecessary to point out particularly its merits: suffice it to observe, that it was a masterly composition, highly suitable to the occasion, delivered with the utmost propriety, and most satisfactorily received by the audience.

It is somewhat remarkable, that the opening of the above Temple should took place on the 19th day of June, 1791, which is exactly 21 years (3 times 7) since the Lord sent his twelve disciples throughout the whole spiritual world to preach the new and everlasting gospel, That the Lord God Jesus Christ reigneth, whose kingdom shall endure for ever and ever. See *True Christian Religion, or the Universal Theology of the New Church*, n. 791. This circumstance is the more remarkable, as the 19th of June falls on a Sunday, and the Temple at Birmingham is the first of the kind built in the natural world, purposely for the propagation of the heavenly Doctrines of the New Jerusalem. And what is likewise worthy of notice is, that the proprietors of the Temple, when they appointed the day of opening it, were not in the least aware of the above circumstance, neither did the reflection occur to the mind of any person till after the day of opening it was publicly announced.

* The Rev. Mr. Leicester intended to have opened the Temple, agreeable to public notice; but being taken ill a few days before the time, he could not safely undertake the journey from London to Birmingham.

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Intellectual, Rational, and Scientific Truths.

To the EDITORS.

GENTLEMEN,

WE present your readers with the fourth proposition from the manuscript of Emanuel Swedenborg, viz.

That there is in the Old Church no Knowledge of the Divine Trinity.

We shall proceed to prove this proposition by our former three-fold rule : From the holy Word ; from the writings of Emanuel Swedenborg ; and by rationality and experience.

It may be expedient, first, to lay before you a brief description of that magical phantasy which is possessed, respecting the Trinity, and is become the standard of faith universally throughout the christian world. " There is one

Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, Son, and Holy Ghost are all one: for like as we are compelled to acknowledge every Person by himself to be God and Lord, so are we forbid to acknowledge this with our lips." Though no man on earth ever did understand it, yet the same creed says, that except every one do keep whole and undefiled that faith, without doubt he shall perish everlastingly. That the Lord and Saviour Jesus Christ is the only God of heaven and earth, hath been already proved from the holy Word; (concerning which, the unprejudiced reader may have abundant satisfaction in the writings of the Hon. Emanuel Swedenborg;) and that in him there is a Divine Trinity, will be shewn in what follows.

First, from the holy Word. "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; and lo! I am with you always," Matt. xxviii. 19, 20. That in every complete thing there is a Trine, or Trinity, may be seen in many parts of the holy Word: first, that Jehovah called Samuel *three* times, and Samuel ran *three* times to Eli, and Eli understood him the *third* time, 1 Sam. iii. 1—8. That David hid himself *three* days in the field. That Jonathan shot *three* arrows. That David bowed *three* times, 1 Sam. xx. 5, 12 to 24. That Elijah stretched himself *three* times, 1 Kings xvii. 20. That the Lord said, heaven was like heaven hid in *three* measures of meal, Matt. xiii. 35. That Jesus said to Peter, he should deny him *three* times, chap. xxvi. 34. That the Lord said *three* times to Peter, lovest thou me, John xxi. 15, 16, 17. That Jesus said, he would build the temple in *three* days, Matt. xxvi. 31. That Jesus prayed *three* times in the garden of Gethsemane, ver. 39 to 44. And that the Lord rose again the *third* day, chap. xxviii.

not to mention many other passages where the number three occurs, and evidently denotes one complete whole.

Secondly, Agreeable to the above is the language of the Hon. Emanuel Swedenborg. That there is a Trinity in the Lord, namely, the Divinity, the Divine Humanity, and the Divine Proceeding, is a secret from heaven, for the comfort and instruction of those who shall be admitted into the New Jerusalem. See *Doct. of the New Jer.* n. 297. That a divine Trinity may be considered to exist in one person, and so to be one God; but not in three persons. *Arc. Cæl.* n. 10738, 10821. The Trinity existing in the Lord is the divine essence, which is called the Father; the divine human, which is called the Son; and the divine proceeding, called the Holy Ghost; and that there is a Trinity in Unity. *Arc. Cæl.* n. 2149, 2156. That both the Nicene and Athanasian doctrine asserteth a Trinity of Gods. *True Christ. Rel.* n. 172. And that that doctrine hath given birth to a faith, which hath entirely overturned the christian church, n. 177. That a Trinity of Persons was unknown in the apostolic church, n. 174. That it is not asserted in the Apostles' Creed: but the contrary is declared by Paul to the Colossians, ii. 9; and 1 John v. 21. That in consequence of dividing the divine Trinity into Persons, or Gods, is come that abomination of desolation, such as was not in all the world, neither shall be, which was foretold in Daniel, and the Evangelists, and the Revelation. *True Christ. Rel.* n. 179. And that unless a new heaven and a new church be established, no flesh can be saved, n. 182.

Thirdly, We now come to speak from rationality, which we call our reader to the use of, that thereby he (for himself) may impartially examine the contents hereof: for if on the knowledge of the Lord dependeth our eternal happiness or misery, the serious attention of every reader is most undoubtedly called to consider whether his confidence

is

is to be placed upon the traditions and teaching of men, or upon the Lord himself, who is the Word; that is, the very divine truth. There not being in any part of the holy Word such expressions from whence men could draw the doctrine of three Persons and one God, it must of consequence have received it's origin from the dragon and false prophet, and consequently lead the minds of all such as worship under that influence, into an endless labyrinth of confusion, not knowing upon which of the gods to center it's ideas, as the proper object of worship: whilst some worship life without form; others, form without life; and a third sort worship neither life nor form, having, in the imaginative faculty, soared into the boundless realms of ether, vainly worshipping a God unknown; which must always be the case, so long as the idea of three Persons and one God remains; which is in reality no knowledge of the divine Trinity; or in other words, it is not a divine, but an imaginary Trinity, each Person thereof being set forth as acting in forcible subjection and opposition to each other. But, dear reader, when thy love, wisdom, and actions, are all mutually conjoined in the life of uses, thou shalt possess not only the likeness, but also the image of the divine Trinity in unity in thyself; and will spurn far from thee all the imaginary phantasies which traditions have taught thee; then shalt thou know for thyself, that in Jesus Christ alone dwells all the fulness of the Godhead bodily; then wilt thou know also, that there is in the Old Church no knowledge of the divine, but only of an imaginary Trinity.

Signed, in behalf of the Society,

Kighley-Temple,
May 19, 1791=35.

JAMES HAGGAS, *President.*
JOSEPH VICARS, *Secretary.*
ABRAHAM MAUD, *Treasurer.*

The

TRUE STATE of the PRESENT CHRISTIAN
CHURCH, *so called.* By a Lover of God, the Truth,
and all Mankind.

[Continued from p. 203.]

THUS have we answered the objections, and shewn in a brief manner the meaning of the inspired and truly enlightened writer in those scriptures; and also what is meant by the Trinity: but perhaps this will be too deep for thy comprehension at first reading; yet, my dear friend, let me entreat thee in love not to despise it; for it containeth the great mystery of God, which is well worth thy labour to endeavour after, and pray for: but be not satisfied with a speculative knowledge, for that is not the wisdom which is from above: all divine wisdom has it's birth within; not a notion in thy head, but a principle of thy life arising from the fountain of light and life which must be opened in thy heart, in consequence of thy being baptized as above; and by faith, not barely a notion, but a divine desire kindled within from a spark of heavenly fire; therefore there can be no divine knowledge without a new divine life raised from the union of the human and divine nature.

We have already hinted, that the church, in consequence of this doctrine of three gods, or three distinct persons in the Godhead, speaketh very strangely, darkly, confusedly, and contradictorily. Thus the Father is represented as an angry, wrathful being, incensed and enraged against his offspring, his beloved creatures, for their disobedience to his laws, which he has given them from his sovereignty; and that he is inflexible, infinite in justice, and vindictive, not knowing how, or being capable of shewing mercy.

The Son, or second person in this Trinity, is set forth as full of mercy, compassion, and love; as if they were of different

different minds and contrary to each other: but each of these acteth by the same Spirit, called the third person.

In regard to man's salvation, this jumbling confusion and contradiction increaseth; for we are taught that the Son is so opposite to the Father, that he, in infinite mercy and love to fallen man, voluntarily offered himself unto his enraged Father to become a sacrifice to his wrath, hot displeasure, and vindictive justice, and bear all that weight of infinite and eternal misery which the Father intended, or seemed determined to inflict on man. Here the Father is represented as receding from his purpose and determination; and agreeth that man should be saved; is prevailed upon to accept the Son's offer; but as he cannot shew mercy without having full satisfaction (which is no mercy at all), the Son must become man, take the human nature upon him, that he may be capable of suffering, in order that the Father might (as it were, have revenge) punish man with a punishment of an infinite nature, and then have mercy upon him.

It is also declared and delivered as a sacred truth, that if the Son of God had not suffered, to appease the Father's anger, fiery indignation, hot wrath, and displeasure, burning against man for his disobedience, none of the human race could possibly be saved; but that all must, in consequence of their thus displeasing the Father (and not the Son) be consigned and cast into eternal and inconceivable misery; and that it is solely and entirely for the sake of the Son's sufferings, that the Father permits any to be saved. This, absurd and false as it is, is the doctrine of the present church; and as it is founded on the belief of a Trinity of gods, these are as pillars to support most of it's divinity.

But again: This suffering of the Son is called an atonement and satisfaction, in that he atoned or appeased the Father's wrath; so that having punished his dearly beloved

Son

instead of his creature man, he became reconciled to

This is big with contradiction and absurdity, and still confirmeth what has been before implied: that is, that it is impossible for God to shew mercy or forgive; for the very conception of his being inflexible and infinite in justice, excludeth every idea of mercy; therefore, according to this, it must be contrary to the nature and property of God to shew mercy, to have the least pity, compassion, or love; for if he had, he could not be pleased and satisfied with the suffering of his own Son; for, instead of forming any conceptions of mercy and love, it begets the strongest ideas of hard-heartedness and cruelty, that a Father should be pleased with the blood of his own Son, and send him to death in the most painful and tormenting manner; yet it is well known, that doctrines of this nature are almost daily delivered among us by those who call themselves gospel-ministers.

But thou, my dear friend, who art a lover of the light, consider well, whether this is truth, or whether it is falsity, and the greatest violence done to the truth; causing fearful anguish, perplexity, and despair in the hearts of men, and that of that desolating abomination that was to come upon the truth, and immediately precede the downfall and destruction of the kingdom of darkness, set up instead of, and called the church.

We know and declare by internal evidence, as well as by external manifestation, that the nature and property of the Lord God, who is the Creator, Lover, and Redeemer of the world, Christ Jesus, is ever to have mercy; and his goodness is immutably and eternally and freely flowing forth, as the beams and benign influence of the temporary

Now, what man, that hath any true light, is there, that doth not clearly see, that all the divinity which is raised and founded upon this erroneous doctrine of three gods, three distinct different persons in the Godhead, can be nothing but contradiction, confusion, and falsity itself? This, as a polluted fountain, sends forth it's most malignant streams, branching out and spreading into multiplicity, increasing until it has already deluged the whole world, that is, the church.

When men speak of the love of God, it generally gives the lye to what went before, or is contradicted by what immediately followeth; unless reconciled by the different minds of the different gods they preach.

Those sacred names, by which the glorious Lord is signified, are so frequently, freely, needlessly, and with such indifference used, that it seems to border on irreverence. The atonement, suffering, satisfaction, and blood of God, are likewise so often repeated, that they occupy a considerable space in many discourses: but if any one ask, How men were saved before the incarnation? it is answered, by efficacy or virtue of this sacrifice, atonement, or satisfaction; but I think we may venture to affirm, that in those ages it never entered into the heart of man to conceive, that the displeasure of that Being of love and goodness, who proclaimed his name, "The Lord, gracious and merciful," was to be appeased and satisfied with the death and exquisite suffering of his Son; or that one God must die and suffer to appease the anger of another, before man could be saved or delivered from misery.

It may be asked here, why then did Christ die? I answer, It could not be to satisfy divine justice, as is falsely taught, for no creature knoweth any thing of the justice of God; neither was it to appease any anger, wrath, or displeasure.

displeasure, raised in God against man ; “ for God was in Christ reconciling the world (the human nature) to himself ;” that is, bringing the human nature back thro’ every stage, by which it had fallen, to reinstate it in it’s original glory ; for as the human nature had fallen out of life into death, there was a necessity of it’s passing through death in it’s return to life : therefore the whole that our Lord did, and went through, is but one work ; that is, to raise and restore the pure human nature : so that our redemption no more dependeth on his death, than on his birth ; and no more on his birth and death, than on his resurrection and ascension ; for he is the first fruits from the dead, the second Adam, Father of the pure human nature.

But again : We very often hear the three gods represented and set forth as entered into a secret consultation among themselves, concerning the redemption of man ; making certain proposals to each other, and coming to a certain agreement, they solemnly engage themselves in a binding close contract, for each person to perform his part of the agreement, which is called the covenant of the three ; the sum and substance of which is as followeth : that part of the human race shall certainly be saved, and the rest shall as certainly and inevitably perish, according to the following particulars : The Father, or first person, giveth unto the Son, or second God, part of the human race, on condition that he will undertake the hardship of bringing them to heaven ; which was, to suffer in their stead all that misery and punishment the vengeance of infinite wrath and divine justice could inflict ; all which the second person engageth to perform ; but the other part of the human race are reserved for destruction, to burn in the fire of the Father’s anger and wrath in eternal damnation. Now this covenant being entered into, ratified, and confirmed, it is

called the decree ; and the engagement and business of the third person is, to make this decree known. But further :

This eternal decree is often spoke of thus : The covenant between the three persons, or trinity of gods, subsisted before the creation of angels or men, the substance of which was this eternal decree ; that is to say, that angels and men should be created innumerable, and that it was agreed upon, ordered, and unchangeably fixed, that part of these two species of creatures should be fixed in unspeakable happiness to all eternity ; and the other part should be as unalterably consigned over to, and fixed in, inconceivable torment, under divine wrath and displeasure ; and this, notwithstanding they say it was so ordered in the covenant between the three, is according to the sovereignty of the will of the Father. The first of these classes in each species they call the elect, the other the reprobate.

We are further taught, that in this covenant not only every circumstance and event relating to angels and men was fore-ordained, decreed, and unalterably fixed ; but that every the least and minute motion or action in this outward, material, elementary world, was likewise so decreed and fixed, that it must be, and be as it is, and no otherwise ; and this is called God's predestination. That these are some of the fundamental doctrines that compose the present church, none can deny ; so that at best all it's divinity is but darkness, uncertainty, clashing, opposing, contradicting, groping, stumbling, falling ; strife, contention, clamour, perplexity, and confusion, being founded on falsity ; so that here is no stay, no center, no point fixed, nothing stable, nothing certain, no solid foundation.

[*To be continued.*]

To the EDITORS.

GENTLEMEN,

YOUR favourable reception and insertion of my former letters, wherein I endeavoured to shew the nature, use, and exemplification of evil, leads me to consider it in the point of use, as it respects man, fallen from his original purity.

Among the various fluids necessary for the support and well-being of the human body, the bile is not the least useful; it is an austere, bitter, acrid fluid, secreted from the blood in the liver, and when it exceeds it's due bounds either in quantity or quality, it brings on very alarming disorders, such as jaundice, bilious fevers, &c. nay, some physicians deduce every disorder in the body from a derangement of the bile; therefore it may with great propriety be called a necessary poison in the present state of the human frame; necessary, as the body could not subsist without it, one of it's uses being to promote, by it's fermentative quality, the separation of the finer parts of the imperfect chyle, to be taken up into the blood, and by it's stimulating quality, forcing the grosser parts downwards through the bowels.

I cannot suppose it was that very acrid fluid when man was in his original purity, (for he was then constituted of a pure soul in a clean body); but as man gradually polluted his soul, so consequently that corrupted the body, with all it's constituents; thus the bile, from a mild corroborating limpid fluid, became acrimonious and viscid. But as the Lord brings good out of evil, so far as it is possible, so also, by his divine wisdom, this poisonous acrid fluid was made useful to keep in equilibrium, as it were, the nutritive fluid that is the support of the body.

The

The blood is the life, we are told; and as man has corrupted that blood which once flowed pure in his veins, also he pollutes the influx of love and wisdom from the Lord; but as the evil and the good can never assimilate, the Lord separates *by means unknown to man*, in the regenerate, the evil from the good, just as the separation of the bile from the blood is *unperceived by man*. When the nutritive chyle is to be fitted for the nourishment of the body, the fermentative and stimulating qualities of the bile are brought into action; so also when we receive the divine food for our souls, being received into polluted vessels, we corrupt the stream of life, which if not separated by means of the bile of the evil and the false, (for there are two biles, one corresponding to evil, the other to the false,) which causes anxieties, fermentations, and temptations in the soul, we should for ever shut up the recipient vessels of divine truth by profanations, as the vessels of the lacteal veins would be stopped, and cause certain death, if they were to receive the chyle unconcocted by the bile.

The bile is always a constituent part of the human frame, and remains there, except what is gross and exceeds; so the evil and the false will always remain in men and angels, except those evils and falses which are merely corporeal, which cease to exist with the material body; not that evil is a necessary quality for the existence of the good; but as man has brought evil into a kind of being, the Lord, who is infinite love, and wills the happiness of all his creatures, brings out of man's evil as much good to man as is possible, and thus in this miserable state of fallen nature, man, and even devils, are as happy as the life they have formed can possibly admit; and thus evil not only purifies itself, but is also as it were its own physic, to purge out the vilest and most extraneous parts of itself.

Man being in all temptations in the state of having his
 stirred up and brought forth by the agency of evil spi-
 this shews the use *they* are of; for though they desire
 so much as the destruction of man, yet the Lord,
 thus admitting their operations in man, being under the
 government of his divine providence, turns their evil inten-
 to man's good, by removing those evils thus seen and
 down to the circumference; hence we see the *use* that is
 performed by evil spirits, though *they are vile uses*; and
 also see that divine wonder of love, that the Lord's
 kingdom is a kingdom of uses, yea even in the hells; for
 cannot possibly be otherwise, as the Lord himself is in
 the most supreme good of use in love and wisdom to all his
 creatures, and therefore we may truly say with the apostle,
 "For of him, and through him, and to him, are all things,
 to whom be glory for ever, Amen."

Your's, &c.

June 8, 1791.

IGNORAMUS.

P.S. I am only like an alarm bell, to call forth the holy
 warriors to exercise their weapons of divine truth in de-
 fence of the Lord in all his righteous ways; and thus
 some able pen, I trust, will "vindicate the ways of God
 to men."

To the EDITOR.

SIR,

FINDING that the article on the nakedness of conjugal
 love, inserted in your last number, and taken from
 the collection of Swedenborg's MSS. now in my hands, is
 likely to give offence to some of your readers, I would beg
 leave, in vindication of the author, to request those who
 may be offended at so sublime a subject, as the perfect NON-
 EXIST-

EXISTENCE of lasciviousness in true and genuine conjugal love, seriously to reflect on the true meaning of these words, said of Adam and his wife, previous to the fall—*“And they were both naked, the man and his wife, and were NOT ASHAMED.”* It is not Swedenborg’s fault, if the age, wherein *iron is mingled with miry clay*, cannot afford him a greater number of readers chaste and innocent enough not to be offended at that very thing, which constitutes the very summit of the highest heaven. But this I find myself at perfect liberty to mention, namely, that heaven can never take place, or get ground in the heart of man, but in proportion as he gets nigher and nigher to that most desirable and sublimest state of *perfect chastity, and harmless innocence*.

Now, Sir, as I find the gentleman who transmitted you this article, would have gladly given it you in the author’s own words, had he had them in his own possession, I am happy in being able to furnish you with a copy of the original, which you are at liberty to publish in the author’s own words, if you think proper.

I remain, Sir,

Your’s and the public’s ready servant

June 12, 1791.

In the sublime cause of truth,

BENEDICT CHASTANIER,

whose house, I beg of you to inform all your readers, is now numbered 68, instead of 67 as was before, in *Tottenham-Court Road*.

* * * *

WE are greatly obliged to Mr. Chastanier for his kind communication; but as it is probable, that the Latin tongue is not familiar to the generality of our readers, we judge it sufficient to assure them, that the English translation already printed, is faithfully and accurately performed, by the gentleman who first communicated the article.

A TREA-

TREATISE *on the* ORIGIN *or* CREATION *of the*
EARTH, &c.

[Continued from p. 221.]

THE divine essences or celestial images, to whom the tutelage of this little infant was committed, as the father of the world, ministring to him as the little son of the supreme governor, providentially and attentively examined if anything was omitted in the supplies which nature furnished; for nature did not intermit her spontaneous assistance till her nursing infant was able to provide for himself under the direction of his own proper mind: moreover these celestial attendants, that his body might sooner arrive at this obsequiousness with their own, inspired virtue and power, and accelerated that stage of his existence;—they were not only employed standing about him, but they also infused themselves into his body itself, and it's recesses, yet involved with unexpanded membranes. For the celestial, because they are spiritual essences, may freely penetrate even to the inmost recesses of the body, for nothing in nature can be an hindrance to them, as being in the supreme, so in the intimate center of life; for they even can enter into a kind of society and conversation with the soul itself. Having first then saluted the mental inhabitant, they began to investigate the contexture of the organs in a particular manner; more especially those which were disposed in such clusters about her sacred residence, the olympus or celestial heaven, symbolized in the superior region of the head, which was to be the residence of intelligences and sciences, with which they were delighted to find all things decorated to a lively resemblance of it's great pattern, or

heaven

(a) Where this olympus, that is, the museum or heaven of the intelligences; or more plainly, where the residence of our intellectual mind is fixed,

ew

heaven itself; into this little heaven they invited each other, with most ravishing sensations of delight, and consecrated it with sacred symbols to the Deity: they rejoiced yet more to find, that to each of the intelligences there was assigned a peculiar seat, and these disposed in such an excellent order, representing the starry heavens, (a) that it might be believed

we have no other way of investigating, but to trace the nerves to where they begin and end, for all our sensation is transmitted by means of those nerves, called sensory nerves, to the inward sensorium, and so to the understanding. Thus the sensations go by the optic nerves from the eye; and from the nostrils by the olfactory nerves, or processus mammillaris; from the ears by the auditory nerves, and so on. Therefore, that their beginnings and endings may be found, we must examine all the brain, and not desist till we find the ends and beginnings of the nerves. Having therefore dissected the brain, we meet with little spheres, round or fully wrapped inward and outward, commonly called the cortical glands, where the nerves begin and end; and where our mind resides, and acts from the beginnings of all the nerves; for to these spheres, as to their ultimate ends, all the nerves are centered. Hence the mind deduces and collects all the modes of appearance and operation transmitted by the senses, and thence distributes them round to the interior perception and understanding. All the nerves, whatever be their office, are formed and produced from these glands; wherefore this is our common sensorium: from hence also proceeds our intimate sense, or understanding, which perceives by it's senses, thinks on what it perceives, and judging on what it thinks, chooses what is judged best, from what it chooses desires, and lastly, from the will of it's desire acts. This therefore is the supreme sphere of our body, as an *olympus* or *heaven*; for thence, as from a center or supreme station, the rest that are in the circumference, or beneath, are beheld. That these glands taken together constitute our heaven, is manifest from experience; for these being affected, the whole appendix of the brain and body languish in proportion: the power of imagination is stupefied: the cogitations languish: the memory fails: the determinations of the will hesitate: the desires fail, and the senses are dulled.

(a) In another place it will be demonstrated, that those little spheres, called the cortical glands, which are the beginnings of the nerves, and hence the brain at large, or these spheres with the cerebellum, medulla oblongata, and medulla spinalis, taken together, are thus disposed and wound about in spires; even also they are furnished with greater circles, poles, and axes, so as exactly to imitate the form of the celestial sphere.

ed the great Antitype, centering itself in this it's
age, had really transferred itself into this, when it was
lineated. They beheld also the great egg of the world
represented in this, as in an effigy, (b) in this respect, that
according to the position of her axes, the nerves were trans-
mitted like rays from the domicils set apart for intelligences,
and hence diffused extensively to the inferior parts of their
body, or little world. Lastly, that the soul herself, like a
bird, chose her seat in the intimate or supreme place, so that
nothing which was without could escape her intuition and
controlling government: with many more particulars so
lineated, that their ultimate texture from their first stamina
was manifest in a series of causes and consequences, that
they already foresaw their effects.

42. After they had so luxuriously indulged themselves in
these delightful speculations, they determined, with one
unanimous consent, to hold a feast in honour of this day,
the last of creation, and first of man's birth; on which ac-
count they exhibited a new dance, called the paradisiacal
dance, never before that time performed in the heavens:
not with such contra-dancing and tripping as the ter-
restrial nymphs practise in the women's assemblies; but
such as *celestial intelligences* are delighted with in a state of
innocency, and as it were *infancy*, when they desire to re-
create themselves. This dance was introduced by such
gracious circumvolutions, and as it were mutual insinua-
tions of each into the other, from the circle to the center,
that of an innumerable company they assumed the appear-
ance

(b) That is, the brain may not only be likened to an egg, but also all the
nerves excluded from the aforesaid beginnings which it first contained itself, and
then transmitted them; and finally strengthening them by the pith of the neck
and spine, and the nerves there collected, transmitted them into the whole
body, and all the members thereof.

ance of one continued and perpetual unity : which form also they acquired by such spheroids of a circle, and spiral volutions, as would to our view exhibit the perplexing mazes of a labyrinth ; yet the movements were in themselves most distinct, that not one beat in the measure fell out of *time or tune* ; for they so insinuated themselves from rounds, by lessening circuits, and involutions towards the center, in the form of a circus continually inflected inward, that particulars in succession concentered each other mutually ; and so united were they, that not one of the company but seemed to herself the very center of the rest ; for they were able, by the sole benefit only of *harmony and form*, to coalesce from distinct parties into a certain continued one. Nor was this all, for in the continuation of their sport, being yet more stimulated with delight, from this center as now consisting of all, because it was equally diffused among particulars, they began to form the celestial crown itself, by new circular orbs from the interior centers, and universal evolutions yet more perfect ; which at the same time coincided with the center, and once more continuous, from the prior unity to all and singular distinctly, they brought themselves into a more intimate concentration, consequently superior to the first ; which was three times repeated by the dancers, till they so far insinuated themselves into each other, that they no longer represented something continuous, but a species of infinity, and beheld themselves according to the idea of supra-celestial harmony, so individually conjoined, inserted, and initiated into each other, that every particular scarce thought of *many*, but of all as *one*, and that *one* herself ; sensibly perceiving themselves in the most intimate center, for in like manner as their minds were elevated, their senses with delight rose in unison. They transferred also the mind of our infant from the outmost circle, where he was seated, together with them,

by insinuations towards the intimate center, and so
and with them. Thus conjoined as one divine person,
the unanimity of spirit they made an holy offering of
child to the supreme God; who being delighted with
end of his work represented *primarily* and *ultimately* in
propitiously, mercifully, and favourably accepted
with his grace and favour. Being highly elevated
such divine honour, they again from this central in-
extricated themselves by like evolutions, and eccen-
circles in a backward series; so that of one, they again
bodied themselves into many, and placed the infant in the
most circle proper to himself again. The delight itself
his mind in the course of this dance, so plainly shone out
his countenance and eyes, that the soul seemed to rush
from her intimate recesses into the features of his
and while he was with them in the central unanimity,
they observed him to be so carried out of himself with ra-
ling delights, arising from the enjoyment of concentrated
ity, that his animal spirits in the nerves of the lungs, as
powered with festive stupor, and delightful oblivion,
mitted their reciprocal attraction of the air; and while
was brought back again to the outmost circle, the little
of his lungs beat time to the measure of the dance;
quick and so frequent was their contraction and expan-
By this, and such like sports, they rendered the ten-
body obsequious to it's mind, which by this means put
ation the extreme ramifications of vessels in the body;
which from it's first existence in nature, she seemed to
mand at pleasure.

With these and such like stimulations our first be-
en, from the first instant of his birth into the light of
world, acted under the full and perfect observance of
mind, as a most complete mimic, transferring the in-
ons of his formatrix and governess into correspondent
actions;

actions ; and though the body knew nothing of these actions, yet it readily and acutely produced the act, which, however imperfect, mimicked her meaning ; by reason that he was quite exempt from the common lot of his posterity, viz. an impotency of acting in their tender age. (c) Thus it was that the soul upon the whole, which lived clothed with a body in the form of an infant, saw in a manner by her own eyes through those of the body, the glowing beauties of paradise, and delighted herself, not so much with the harmonious concurrence of effects, as the pleasing view of their uses, and the goodness she contemplated resulting from them. According to these delectable views, the pupil of her eyes, with their irises, glistened with
refulgence ;

(c) The brute animals, which are brought forth in full obedience to their souls, from the first moment of their birth, also govern their arteries and muscles, for they stand or go upon their feet, and know how to perform the functions above recited : and what is more admirable, they enjoy the outward senses in full acuteness. But it is otherwise with mankind in tender infancy, the reason is, because we require a certain proper mind, which is called intellectual and rational, from whence, as it's source, the will proceeds. *This is our mind which governs the muscles and senses of the body.* Wherefore the actions which are determined by means of the muscles, are from this mind, and called voluntary, which are so far rational as they enter more purely and sublimely into that intellect of the mind. This mind of our's, which is said to govern the muscles and organs of sense, is not born with the body, but is opened, in process of time, by the action of the senses ; hence it grows and is perfected. This is the reason that we are born in such an impotence of acting and thinking. But it was quite otherwise with our first-begotten, whose rational mind was to be formed and perfected by the soul herself, the bodily senses only ministring as *subservient* to him ; for in a perfect state of integrity, such as that in which he was born, his soul was in full power of governing his muscles and senses, from the moment of his birth, without the mediation of *the will of his secondary mind.* That it is otherwise with his posterity, is a most evident sign of imperfection. But without a clear perception what the soul is, and what the intellectual mind is ; and also how one is joined to the other, and how they are distinguished, the reason of this truth cannot appear. That it may be manifested, shall be endeavoured in the course of this present treatise.

gence; for no object was hidden from the soul, she contemplating all things in the rise and final effects of nature; so that she constantly acted from the most intimate secret causes and sciences in her body; wherefore, from a new sight she immediately perceived what might be serviceable or hurtful to the body, and it's connections with the soul. Therefore she governed this her instrument at her will, as a rope turns the pulley, directing and binding it's motions and muscles quite conformably to the ends she proposed: therefore, at her first intuition, the little infant crept from his cradle, and laid hold of things in every way, but only such as were convenient, then applied them to his lips, and as if he had known beforehand, put them decently into his mouth, and returned to his cradle. His mind still directing at times, he lay supine where the nursing breast from the maternal branch distilled milk into his mouth; he also put forth his hands and plucked the fragrant flowers which grew clustering near, being directed by her to apply them to his nostrils, that she might excite the organ of smelling to it's proper functions; in like manner she fixed his ears on the sweet singing of birds; neither was any thing grateful to his senses, which was not conducive to the welfare of his body: being at times employed the day with these actions, and at other times lulled to sleep by sounds or harmonies excited from within; and when she would have him to review again the utilities of his life, she awakened him: this was a constant custom with her, when awaking, to lift up his hands closely commingled towards heaven. But all these things were the effects of the supreme and divine Providence, which was the intimate agent, who in all things generally and particularly is *the sole first mover*, because He only lives, and in him we live, because we live in his life, and by so being are only capable of acting.

44. The soul thus transferred herself into the bodily form, and for the purpose of executing her ends, formed her resemblance like a perpetual plane of her operations by the nerves, eradicated from her vital stamina. These she continued in the members, and dispersed about in perennial circles with meandering ducts and pores, into which she infused fluids, and heavy essences, which by their weight might press this her image down, and fix it to the earth as a proper inhabitant there. (d) She however resided in her supreme and intimate receptacle, and as from a celestial palace, endeavoured to elevate her image, or little machine, to superior things, or in effect to herself; and continually impelled all the nerves of this tender body to elevate themselves, however weighed down with the accession of sluggish matter. For the infant yet crept on his hands and knees, like the beasts; with which the soul vehemently concerned, studied diligently to raise him on his feet, with an erected countenance. When she had this end in view, there wanted not means at hand, for she commenced all her operations from the very centers and secret powers of all arts and sciences, and so disposed of nature's works, as

(d) The form itself in the body, considered in the nerves, is only from the soul; for there is nothing in the body but what is composed of them. The blood vessels, even the bones, are composed of mere nerves; it is only the collections of them that the inferior parts of the body are disposed and made visible in forms to serve for their use. Every nerve in the whole body is deduced from the soul; neither have they any other stamina but what were first formed by her. But that the body might exist and appear in a proper form, weighed down by the force of gravity to the earth, there was a necessity of calling in the help of terrestrial elements of a sluggish nature, and these were to be infused with liquids, more especially blood, which is circulated through the veins and arteries fabricated by these nerves. These vessels and their complications, on account of the nerves, render the body heavy, and give it a power of acting in the ultimate sphere of this world. Hence the reason why blood is more especially of use in this affair, from which this image of the soul is called body and flesh.

the necessities of her ends required : hence she infused her purpose into the child by many agreeable contrivances, for she turned his eyes to the fairest apples hanging on the highest twigs of his maternal branch, and stimulated him with a desire to lay hold of them with his fingers, adding vigour to the muscles : in like manner with clusters of the vine higher posited on the branch, which bent down fluctuating near the ground ; these she filled him with a desire of eating, that supporting himself by the inclined extremity of the branch, he might lay hold of the favoured cluster. By these and such like soothing enticements, she raised the infant's visage from a groveling to an erect posture. The celestial genii also added their divine dexterity, and delighted him with corresponding scenes, attended with suitable enticements. Sometimes they represented a hanging paradise before his eyes, adorned with wreaths and garlands of flowers, suited to his infantine pursuits.

[To be continued.]

A VINDICATION of Baron SWEDENBORG'S WRITINGS
in Answer to the Rev. Mr. JOHN WESLEY.

[Continued from p. 210.]

OF the eighth commandment you have only given us part of the celestial sense. I shall therefore present you the words of Swedenborg, along with a trifling explanation which was so self-evident, you might easily have added it, if you had been inclinable to have understood him, or wished that any body else might : "The eighth commandment : in a celestial sense, by (stealing or) thieves are meant those who take away divine power from the Lord," (that is, those who deny that the Lord is the governor of the universe, and that every good gift, and every perfect gift, or every

good and every truth, is received from him ; all those steal to themselves what belongeth to God ;) “ and also those “ who appropriate to themselves his merit and righteousness. “ —All such, notwithstanding their seeming adoration of “ God,” (yet interiorly denying this truth,) “ repose no “ confidence in Him, but in themselves.” I think these words are so very plain, that they need no illustration.

Speaking of Baron Swedenborg's expositions of the scripture, you say, p. 441, ‘ Are they not so utterly absurd, so ‘ far removed from all *shadow* of reason, that instead of pronouncing them the dictates of the Holy Ghost, we cannot ‘ but judge them to be whims of a distempered imagination. To be sure, this is the shortest way of getting quit of the subject, and of preventing people from looking into the Baron's writings, and judging for themselves. Hold but a man up to ridicule, and you most effectually defeat his influence in the world, at least among those that entertain a favourable opinion of you and your judgment ; nay, even (sometimes) those that are no friends, may join with you against one they conceive a common enemy. The Scribes, Pharisees, Sadducees, and Heathens, all joined against our Lord and his apostles ; and their chief arguments were, He hath a devil, and is mad ; and too much learning hath made them mad, &c. But let a person carefully read Swedenborg's explanations of scripture, *as he has given them himself*, and not as *misrepresented* by another, and I have no doubt but he will clearly perceive that he every-where speaks the words of soberness and truth.

In page 495, you give the following extract from Baron Swedenborg :

“ When a man keeps the ten commandments, charity *follows of course*.

“ Charity consists in *living well*.

“ Charity consists in *willing what is good*.”

And

And you say, "That both these accounts are wrong, is certain: but who can reconcile one with the other?"

The sentiments contained in the above extract concerning charity, seem to be so just and unexceptionable, that I wonder how you can with any face deny them. Does not the keeping of the commandments consist in abstaining from sins of every kind, because they are sins? And when a man turns the evil of hatred against his neighbour, does he not then gradually receive the spirit of charity and brotherly love? How then can it be a false assertion to say, that when a man keeps the ten commandments, charity follows of course?"

Again; does not charity consist, first in *willing what is good*, and then in *doing what is good*? and what is this but *doing well*? Surely, Sir, you must have been fast asleep, when so strange a declaration escaped you, as That charity does not consist in willing and doing good. "Art thou a teacher in Israel, and knowest not these things?"—But I see the divine providence of the Lord, in having permitted you thus to expose yourself, and your own doctrines, while you was endeavouring to lay siege to the New Jerusalem. It was (without doubt) that the simple and sincere among your followers might have their eyes opened to see your errors, and the dangers that attend the doctrine of *sudden faith* (which is only another word for *faith alone*), to the exclusion of vital, living charity.

Your next extract is, that "there can be no faith in an invisible God." Now I am at a loss to find this expression, and I am afraid you will be so too, in the Baron's works: he says in No. 339, "The reason why it is required to believe, (not that there can be no other belief,) that is, to have faith in God the Saviour Jesus Christ, is because such faith is directed towards a visible God, in whom is the invisible; and faith towards a visible God,

“ who is man and God at the same time, gaineth admission into the soul ; for faith is spiritual in it's essence, but natural in it's form.” He says further, “ Bare and naked spirituality *entereth indeed into man*, but then it is not received by him, being like æther, which floweth in and out, without exciting any sensation, or producing any effect : for in order to it's exciting sensation, and producing effect, it *must* be attended with *perception*, and consequently with reception, in the mind of man; and this is not possible, except in the natural of man.” Faith in God is like the sight of man directed to some object ; if that object be invisible, there can be no conjunction between it and the eye : so with an invisible God there can be no conjunction by faith, seeing there is no object on which faith can lay hold. Before the incarnation God was invisible ; for it is said, “ No man hath seen God at any time.” But by the incarnation, or assumption of the Humanity, he became visible, and then for the first time faith could be directed to a visible God. When it is said in the Old Testament, that Jehovah appeared to Moses and the other prophets, it was always in the form or person of an angel, who at that time represented Jehovah. Therefore Paul says of Moses, when he would describe his faith, that “ he endured *as* seeing him that was invisible ;” by which we are not to understand, as Mr. Wesley would have us in page 495, that Moses actually saw, or had a direct faith in the invisible God, but only in a visible representative of him, that in his own nature was invisible, till the assumption of Humanity.

I shall now pass on to your next extract, p. 496, which is again taken from the table of contents, being at the head of n. 368 ; but you again appear not to have read the chapter, or I think you scarcely could have made the uncharitable assertion you have done respecting it ; for you say, “ I

“ make

make no scruple to affirm, this is as errant nonsense as
 ever pronounced by any man in Bedlam." I will
 prove it, and some of our Lord's and his Apostle's own
 words, and perhaps Mr. Wesley may think they ought all
 of them to have been put in Bedlam; for I think their
 words are synonymous. Swedenborg says, "The Lord
 is charity and faith in man, and man is charity and faith
 in the Lord." Our Lord's words are, "Abide in me,
 and I in you; he that abideth in me, and I in him, the
 same bringeth forth much fruit," John xv. 4, 5. "Who-
 so eateth my flesh, and drinketh my blood, dwelleth in me,
 and I in him," John vi. 56. "In that day ye shall know
 that I am in the Father, and ye in me, and I in you,"
 John xiv. 20. "He that keepeth the commandments of
 Christ, dwelleth in him, and he in him," 1 John iii. 24.
 Chap. xiv. 3. "Whosoever confesseth that Christ is the
 Son of God, dwelleth in God, and God in him," 1 John
 ii. 15; and many others which might be adduced.

Now I will leave you to ponder upon these texts, and
 draw such conclusions as you please; I think you will have
 very difficult work to explain them, without, at the same
 time, explaining what you term errant Bedlam nonsense in
 Swedenborg.

[To be continued.]

AUTHENTIC DESCRIPTION of HELL, and HELL-TORMENTS.

Particularly of the Hells of the Covetous; and of the filthy
 Jerusalem; also concerning the excrementitious Hells of those
 who have lived merely in Voluptuousness.

[Continued from p. 166.]

THE covetous are of all men the most sordid, and think
 least concerning a life after death, concerning the soul,
 and

and concerning the internal man ; they do not even know what heaven is ; because of all people they have the least elevation of thought, but infuse and immerse the thinking principle altogether in things corporeal and terrestrial ; wherefore when they come into another life, they do not know for a long time that they are spirits, but suppose that they are altogether as yet in the body. The ideas of their thinking principle, which by avarice are rendered as it were corporeal and terrestrial, are changed into direful phantasies ; and what may appear incredible, but nevertheless is true, the sordidly avaritious in another life seem to themselves to be employed in cells, where their money is deposited, and thereby to be infested by mice ; but howsoever they are infested, they do not retire thence until they are wearied out, and thus at length they emerge from those sepulchres.

How filthy the phantasies are, into which the ideas of the sordidly avaritious are changed, appears from the hell in which they live, and which is at a great depth under the feet ; a vapour exaleth thence like the vapour which ariseth from hogs during excoriation, and there are the habitations of the covetous ; they who are admitted therein at first appear black, and by the shaving off the hair, as is the case with hogs, seem to themselves to be made white ; still however there remaineth a mark in consequence thereof, which denoteth their nature and quality whithersoever they go. A certain black spirit, who was not as yet conveyed down to his own hell, because he had still to slay some time in the world of spirits, was let down to those habitations ; he had not indeed been covetous in the extreme, but still, during his life in the body, he had wickedly coveted the wealth of others ; on his approach the avaritious inhabitants of that region fled away, saying that he was a robber, because he was black, and thus that he would murder them ;

for the covetous shun such persons, being particularly fearful of losing life; at length discovering that he was a robber, as they suspected, they told him, that if he was disposed to become white, he might be rendered so by shaving off the hairs which were in sight, as in the case of hogs; but this he was not inclined to, and was taken up into the world of spirits.

The inhabitants of this hell consist principally of Jews, who have been sordidly avaritious, whose presence also, when they approach other spirits, is made sensible by a stench like that of mice. With respect to the Jews, it is permitted me to relate the following circumstances concerning their cities, and robbers in the wilderness, in order to shew how lamentable is their state after death, that is, the state of those who have been sordidly avaritious, and who have despised others in comparison with themselves, by reason of an innate arrogance prompting them to suppose that themselves alone are elect. In consequence of the vanity which they have conceived and confirmed in themselves, during their life in the body, that they should be admitted to the New Jerusalem, and to the Holy Land, not being disposed to understand that by the New Jerusalem is meant the Lord's kingdom in the heavens and the earth; when they come into another life, there appears to them a city on the left of Gehennah, a little in front, to which they flock in great crowds; but this city is miry and filthy, and therefore is called the filthy Jerusalem; here they run about through the streets, up to the ankles in dirt and mud, pouring out complaints and lamentations. They see cities and also streets therein, and have a representation of such things as in open day. I myself also have at times seen cities. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem; there was opened as it were a gate; he was encompassed about with wandering

wandering stars, especially on his left hand; (wandering stars encompassing a spirit signify in the world of spirits fatalities, but have a different signification when the stars are not wandering;) he approached towards me, and applied himself to my left ear above, which he touched as it were with his mouth, in order to speak with me; but he did not speak in a loud-sounding tone of voice as others, but inwardly within him, nevertheless in such a manner that I could hear and understand; he said that he was a Jewish rabbi, and that he had been in that miry city for a long time; and that the streets thereof were nothing but mud and dirt; and that there was nothing to eat there but dirt. He then asked what he must do, because he could not meet with Abraham, Isaac, and Jacob, (concerning whom I related some particulars) and that it was in vain to make inquiry after them, for that if they were met with, they could afford no possible help. I said, that no other ought to be sought after but the Lord alone, who is the Messiah, whom they despised on earth, and that he ruleth the universal heaven and earth, and that help cometh from none else: he then asked anxiously and repeatedly where the Lord was? I said that he was to be found every where, and that he heareth and knoweth all: but at that instant other Jewish spirits drew him away from me.

There is also another city on the right of Gehennah, or between Gehennah and a lake, where the better sort of the Jews seem to themselves to inhabit; but this city is changed to them according to their phantasies, sometimes being turned into villages, sometimes into a lake, and sometimes again into a city; the inhabitants of that region are much afraid of robbers, and so long as they are in the city they are secure. Between the two cities there is as it were a triangular space, very dark, where there are robbers that are Jews, but of the most abandoned sort, who cruelly tor-

whomsoever they meet; these robbers the Jews out-
raged call the Lord, and the desert where they live they
call the earth. As a security from robbers when they enter
this city on the right, there is in an angular extremity
a good spirit, who receiveth those that enter, before whom,
they arrive, they bow themselves towards the earth, and
are admitted under his feet, which is the ceremony of ad-
mission into this city. A certain spirit came to me on a
sudden; I asked, whence he came? he said that he was
seeking his escape from robbers, whom he was afraid of,
because they kill, slaughter, burn, and bake men, inquiring
where he might be safe: I asked whence he was, and from
what land? he durst give me no other answer, by reason of
fear, than that the earth is the Lord's, for they call the
desert earth, and robbers the Lord. Afterwards came the
robbers, they were exceeding black to look upon, and spoke
in a deep tone of voice like giants, and what is surprising,
when they approach, they strike terror and sensible horror:
I asked who they were? they said that they were in quest
of plunder; I asked what they meant to do with plunder?
did not they know that they were spirits, and that therefore
they could neither seize upon nor amass plunder, and that
such ideas were the phantasies of their evils? they replied,
that they were in the desert in quest of plunder, and that
they torture whomsoever they meet. At length they ac-
knowledged, when they were in my power, that they were
spirits, but still they could not be prevailed upon to believe
that they were out of the body. They who thus wander
about are Jews, who threaten to kill, slaughter, burn, and
torment whomsoever they meet, even though they be Jews and
their friends; hence it was discoverable what is their tem-
per and disposition, although in the world they durst not
make it publicly known.

[*To be continued.*]

To the EDITOR.

SIR,

IT would afford much satisfaction to an earnest seeker after genuine and evident truth, if you, Sir, or any of the more attentive readers of the works of Emanuel Swedenborg, would solve, through the channel of your illustrative publication, the following difficulty, or apparent contradiction, which has occurred in the course of reading Swedenborg, in speaking of the Humanity or the human nature which the Lord took from the mother Mary, says, that the Lord, in the progress of his glorification, successively *put off* the human from the mother, and put on the divine-human from the Father; and to render his meaning more evident with respect to the human from the mother, he in many places varies the expression; as for instance, in the *Arc. Cæl.* n. 2649, he says, the Lord *separated* that human from himself: in *Arc. Cæl.* n. 2159, 2625, 2658, that he *entirely expelled it*: in the *Doct. of the Lord*, n. 16, that he *rejected it*: in *Arc. Cæl.* n. 2657, that he *utterly exterminated it*: in *Arc. Cæl.* n. 6872, that he *totally destroyed and extirpated* the maternal principle, inasmuch that he was no longer the Son of Mary or David as to the flesh, (*Arc. Cæl.* n. 2649; *Doct. of the Lord*, n. 35) or material. And further, that the Lord *put on* or assumed *humanum ex Patre*, or an humanity from the Father, which was the divine natural. Now, as he further declares in the *Doct. of the Lord*, n. 35, that the human nature from the mother was not transmuted or changed into the divine essence, neither commixed therewith, it should appear, that the Lord so entirely put off, rejected, or destroyed the material humanity, together with the hereditary principle from the mother, that they no longer appertained to him in his glorified state, after he had fully put on the *humanum ex Patre*, or the humanity from the divinity, which constitutes

the divine humanity, or the divine natural. Nevertheless, the expression occurs in the *Arc. Cæl.* n. 2159, which renders the perception of the subject somewhat obscure; speaking of the humanity appertaining to the Lord from the mother, he has these remarkable words, "*Before the Lord put it off and MADE IT DIVINE,*" (*antequam illud exuerit divinum fecerit*). Here it should seem, that the expressions above used of that humanity being totally put off, destroyed, and extirpated, are not meant to convey the sense of the common acceptation of the terms, but that it is still implied, that the humanity from the mother, after it was put off, &c. was actually made divine. This, Sir, is the apparent contradiction submitted to be reconciled, or that the recondite sense of these expressions, which they undoubtedly must contain, may be unfolded, and rendered perspicuous to superficial readers. To remove an impediment in the way of investigation, it may be necessary to remark, that at n. 35, in the *Treatise of the Lord*, in the present translation, there is an interpolation into the text, which, if unnoticed, may occasion some confusion. The passage in the translation is as follows: "The Lord had from the beginning a humanity from the mother, and successively put off the same, that is, glorified or made it divine." In the original, the explanation here given, that is, *glorified or made it divine*, does not occur, neither does such explanation appear to be justified by any passage in the writings of Emanuel Swedenborg; for he no where says that the act of putting off is glorifying or making divine, but rather implies that the Lord made the humanity from the mother divine *after* it was put off, as above quoted from the *Arc. Cæl.* n. 2159.

Swedenborg observes, that knowledge concerning the Lord is far more excellent than all other knowledges which either the church or heaven is in possession of, (*True Christ.*

Rel. n. 81;) it is therefore expedient to obtain a clear idea of what relates to the Lord, that the New Church may avoid the error of the Old, and not entertain merely corporeal ideas concerning the Lord's human principle, or think of it as of the human principle of another man, (vide *Doct. of the Lord, n. 32; True Christ. Rel. n. 623; and Arc. Cael. n. 2649*). That your illustration of the above may operate to that effect, is the sincere wish of your reader and approver,

June 17, 1791.

SP. NOVITIUS.

☞ References to the above subject.—*Arc. Cael. n. 2649, 2632, 2625, 2288, 2265, 2159, 2657, 2658, 6872, 10830. Doct. of the Lord, n. 32, 35, 16. Divine Love and Wisdom, n. 233, 234. True Christ. Rel. n. 623, 93, 102, 103, 109.*

* * *
We forbear at present to make any remarks on the above subject, but shall be obliged to any of our readers for their sentiments upon it.

To the EDITORS.

GENTLEMEN,

THE subject of universal restitution having of late very much occupied the minds of many charitably disposed towards their fellow-creatures, as well such as have read some parts of Emanuel Swedenborg's works, whilst they have attended to the idea he has inculcated, of a God all-merciful and omnipotent, as others; and as Emanuel Swedenborg's direct testimony on this point may not at this present be unseasonable, I have taken the liberty of translating the following passage for insertion in your useful

magazine,

Magazine, from the *Apocalypsis Explicata*, n. 1135 and

M. SIBLY.

It may be inquired, why it is that all men are not saved? but he who concludes that every man will be saved, and if he is not, that he is not in fault, does not know the laws of divine order concerning the reformation, the regeneration, and consequently the salvation of man. The laws of this order are called the laws of divine providence: the natural mind cannot know, unless it is enlightened; and as man knows them not, and therefore concludes of the divine providence from the contingencies happening in the world, by which he falls into fallacies, and hence into errors, from which he can with difficulty afterwards extricate himself, therefore they shall be disclosed. But before they are disclosed, it is necessary to know that the divine providence operates in the singular things with man, yea and in the most singular things of all, for his eternal salvation, for the salvation of man was the end of the creation of heaven and of earth; for the end was, that heaven might be formed of the human race, in which God might dwell as in his own house: wherefore the salvation of man is the end in all of the divine providence. But the divine providence operates so secretly, that man can scarce discern its footsteps; yet nevertheless it acts in his most singular things from infancy to old age, and afterwards to eternity, and in every most singular thing it is eternity which it regards. Forasmuch as divine wisdom in itself is nothing but an end, therefore providence acts from an end, in an end, and to an end; and the end is, that man may become wisdom, and become love, and so an habitation and image of the divine life. But forasmuch as the natural mind, except it be enlightened, does not comprehend why the divine providence,

whilst

whilst it acts alone in the work of salvation, and in the most singular things of the progression of the life of man, does not lead all to heaven, when nevertheless from love it is desirous of leading them, and at the same time is possessed of omnipotence, therefore the laws of order, which are the laws of divine providence, shall here be disclosed, by which, as I hope, the mind hitherto unenlightened, may, if willing, be withdrawn from its fallacies.

The laws of order, which are called the laws of divine providence, are the following :

1. That man should not feel and perceive, and from thence know any otherwise than that life is in himself; thus that he should think and will from himself, and hence speak and act from himself; but nevertheless that he should acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and does, are from God; consequently that he acts as of himself.

2. That man should perform what he does from liberty according to reason, but still he should acknowledge and believe that he hath his free-will from God: the same also as to reason considered in itself, which is called rationality.

3. That from liberty according to reason to think and to speak truth, and to will and to do good, is not from himself, but from God; and that from liberty to think and to speak false, and to will and to do evil, is not from himself, but from hell; thus that the evil and the false are from thence, but that the liberty as considered in itself, and the faculty of thinking, speaking, willing, and doing, as considered in themselves, are from God.

4. That the understanding and will of man is not in the least to be compelled by another, because all compulsion by another takes away liberty; but that man should force himself, for to force himself is from liberty.

5. That man should not from a sense and perception in himself know, how good and truth flow in from God, and how evil and the false flow in from Hell; nor should see

the divine providence operates for good against evil, man would not act from liberty according to reason from himself; it is sufficient that he know and acknowledge these things from the Word, and from the doctrine of church.

That man should not be reformed by external means, but by internal means; by external means I mean miracles, visions, as also fears and punishments: by internal means I mean truths and goods from the Word, and from the doctrine of the church; as also looking unto the Lord; these means enter in by an internal way, and they remove the evils and the falses which reside within; but the external means enter in by an external way, and do not remove the evils and the falses, but inclose them: but still man may be further reformed by external means, when he has been reformed in the first place by internal means; the man who is not reformed, by the external means which are fears and punishments, is only detained from speaking and acting the evils and falses, which he thinks he wills.

That man should not be admitted into the truths of Word and into the goods of love from God, except so far as he can endure in them unto his life's end; for it is better that man should constantly be in evil, than that he should be good and afterwards evil, for so he would be guilty of apostasy: the permission of evil is principally from these.

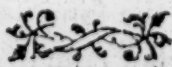
That God continually withdraws man from evils, as far as man is willing to be withdrawn from liberty; that as far as man can be withdrawn from evil, so far he is led by good to good, thus to heaven; but as far as man cannot be withdrawn from evils, so far he cannot be led to goodness and thus to heaven: for in proportion as man is withdrawn from evils, in the same proportion he doth good from God, which is good in itself; but in proportion as he is not withdrawn from evils, in the same proportion he doth good from himself, which in itself containeth evil.

9. That

9. That God should not immediately teach man truths, neither from himself, nor by angels, but that he should teach by the Word, by preachings, by readings, and by conversation and communication with others, and so by thinking and reflecting with himself; and that then man is enlightened according to the affection of truth from use; otherwise man would not act as from himself.

10. That man from his own prudence is led to eminence and to wealth, whilst these things seduce him; for man of the divine providence is led unto such things as do not seduce him, and which serve to his eternal life; for all things of the divine providence with man regard eternity, inasmuch as the life which is God, from which man is man, is eternal."

So far Emanuel Swedenborg concerning the laws of divine order and of providence, upon which man's salvation is founded, and which if duly considered must give a final blow to the doctrine of universal salvation. As a supplement I will just beg leave to insert a short passage from the *Divine Providence*, n. 278, where the author confirms the above: "Every man with respect to his spirit is in some society, in a celestial society if he is in the affection of good, and in an infernal society if he is in the concupiscences of evil; man doth not know this whilst he liveth in this world, but yet with respect to his spirit he is in some society, without which he could not live, and by which he is governed of the Lord; if he is in an infernal society, he cannot be brought out of it by the Lord, but according to the laws of his divine providence, among which this also is one, that man must see that he is there, and desire to depart, and must himself endeavour to do it from himself; this man can do when he is in the world, but not after death, for then he abideth to all eternity in the society into which he introduced himself when he was in the world."



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For JULY, 1791.

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[PRICE SIXPENCE.]

TO CORRESPONDENTS.

THE Question proposed by *An Earnest Lover of Practical Truths*, concerning Second Marriages, will be inserted in our next Number.

The *Second Part, or Continuation of the Last Judgment*, being now printed in English, may be had of R. HINDMARSH, Price 1s. In this little Treatise is given a short Account of the English, Dutch, Papists, Mahometans, Africans, Gentiles, Jews, Quakers, and Moravians, in the Spiritual World: Also Anecdotes of Melancthon, Luther, Louis XIV. Xavier, Genevieve, George Fox, William Penn, Zinzendorf, and others.

The Rev. Mr. Proud's Two Discourses on Opening the New Jerusalem Temple at Birmingham, may also be had as above, Price 1s.

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Intellectual, Rational, and Scientific Truths.

To the EDITORS.

GENTLEMEN,

If the following remarks be fit for a place in your magazine, you are welcome to them.

On the Origin and Fall of Angels, from SCRIPTURE and REASON.

That there were no angels or devils before the creation mentioned in the first of Genesis, is evident; because it is there said, "In the beginning God created the heaven and the earth," Gen. i. 1. Hence if that was the beginning of creation, all that which existed before it must be uncreated and without beginning; consequently this must be the history of the creation of angels, of which heaven consists, as well as of men on earth; for by the heaven there spoken of is meant the angelic heaven as well as the starry

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heaven,

heaven, since we apprehend the Word of God to be divine spiritual and natural truths, and in every word treats of the Lord, the heavens, and the earth, as it is said again, chap. ii. 4. "These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens." The Lord saith, The kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come, Mark iv. 26, 27, 28, 29. By this comparison or likeness of the kingdom of God, given by our Lord, it may be seen, that his kingdom is an harvest from the earth, and that it holds good with regard to angels in the beginning as well as since; for his kingdom and order are unchangeable. By the kingdom of God in the above parable, is meant heaven and the church on earth; by the man who sowed the seed is meant the Lord; by the seed is meant the Word as to truth and good; by the ground is meant man who receiveth the Word; by sleeping and rising night and day, springing and growing, are meant states of the understanding as to the reception of fables, and afterwards of truths to the new birth; by the earth bringing forth fruit of herself, first the blade, then the ear, after that the full corn in the ear, are meant states of the will as to reception of spiritual good or love from the Lord by the Word; and by the fruit brought forth, and the sickle put in, because the harvest is come, is meant that the regenerate man is prepared for and removed to heaven. That these things are signified by this passage, may be seen by the confirmation added to the opening of similar passages in the *Arcana Coelestia*.

It is generally believed that man was made perfect in an instant in the beginning, and that this was also the case with angels; but can there be produced a single instance in nature, where any thing is brought to it's maturity at once? Do not vegetables (unto which the Lord likeneth the kingdom of God) grow from seed to a root, a stem, branches, leaves, blossom, and fruit? Do not animals also grow by degrees to maturity, as well as men? How just, therefore, is it to suppose, since every thing in nature grows by degrees to maturity, from a state of weakness to a state of strength and fruitfulness, that man was at first by degrees prepared for heaven, or his angelic state, which is his final state of perfection, and that thus the heavens were at first furnished with inhabitants, since the holy Word, when rightly understood, and every thing in nature, prove it to be so! Hence it may appear, in the eye of unbiassed reason, that angels were not made such, except by the medium of this world; for man was brought but by degrees to a state of intelligence and wisdom in this world, as preparative to an eternity of happiness in the world to come.

By the fall of angels is meant, that the men of the early ages of the world, who were in a peculiar state of receiving goodness and truth from the Lord, like the angels, left this spiritual state of mind, and became earthly-minded; for by angels, in scripture, are meant spiritual persons and things, as appears from what the Son of man saith in Rev. ii. 3, to the angels of the seven churches; that is, he spake to those in the churches, who were in the knowledge and affection of spiritual things, and had ears to hear what the Spirit saith unto the churches. But that the angels of heaven can never fall so as to become infernal, may appear from hence, because they have resisted evil, and the inclination thereto, (having been once men on earth,) and embraced spiritual good, and are preserved and renewed by the Lord every

every moment in the love of himself and each other, inasmuch as this is the very end for which he made them, and therefore he can no more cease to preserve them, than he can cease to exist and be infinite in goodness; nor can they cease to love the Lord, since there can be no greater torment than for them to depart from that good which they have confirmed themselves in the choice of: besides, had it been possible for the angels of heaven to have fallen, and become infernal spirits, it doth not appear how they would ever have retained their integrity and innocence, but must have been all of them ever liable to fall, which is very far from being the case. The reason why angels in scripture signify spiritual persons and things, and the fall of angels that men turned from the love of heavenly to the love of earthly things, is, because that men were designed by the Creator to become angels in another life, as the end of their being. It is said of David, that he had the wisdom of an angel of God, 2 Sam. xiv. 20. The angel said to John, I am thy fellow servant, and of thy brethren the prophets, Rev. xxii. 9. It was said of Peter, that the young woman had heard his angel, Acts xii. 15. Hence they understood that man's soul or spirit hereafter becometh an angel. The Lord saith concerning little children, That in heaven their angels do always behold the face of the Father, Matt. xviii. 10. That is, the spirits or interiors of infants are preserved in innocence and a degree of good by the Lord, through the medium of angels, to prepare them for his kingdom, if evil examples and inclinations in outward life did not choak and destroy those remains in many, whereby the divine order is perverted; otherwise it may be seen, that all are designed for heaven by our good and great Creator, since he saith, It is not the will of your Father that one of these little ones should perish, Matt. xviii. 14. Sometimes angels are called men in the Word, as in Gen. xviii. 2, 22, and

xix. 5, 8; and other places. The same light which sheweth us that man was not at once made angelical, sheweth us also that he did not by one act fall from the love of God, wherein his perfection and paradise consisted; but by degrees, in successive generations, as the day declines after noon to evening and night, or as the year declines after midsummer to autumn and winter; or as the life of man in this world declines after maturity to old age and death; so did man by progressive steps turn from God and heaven to himself and the world, and this is indeed the fall of man and angels at the same time, and the origin of evil, of death, of hell and infernal spirits, called in scripture the devil.

It is said, that in Adam all die, and that by one man's disobedience, sin entered the world, and death the wages of sin, Rom. v. 12. 1 Cor. xv. 22; but by Adam here and the one man is to be understood the corporeal or earthly heart of man; for all who are led thereby are dead to God and spiritual things, and it was the irregular love of this part which brought sin and death into the world, and maketh mankind subject to future misery in the world to come.

M. B. G.

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

HAVING read with pleasure and satisfaction your explanation of difficult passages in scripture, I should be happy to see the following passage investigated, (concerning Jephthah's vow, and performing it on his only daughter; see Judges xi. 30, 34 to the end,) according to the heavenly doctrines of this new dispensation, which I sincerely believe to be the genuine truths of heaven revealed to mankind, by the pure love and mercy of the Lord to fallen

fallen and degenerate man, by means of that illuminated author and servant of the Lord, Emanuel Swedenborg. An explanation of the above passage will greatly oblige

*Quidhampton,
near Salisbury.*

Your's, &c.

A MEMBER of the NEW CHURCH.

P. S. Gentlemen, in your Dictionary of Correspondences, under the word *Ajalon* you justly observe, that the sun and moon standing still (see Joshua x. 12,) never actually or literally took place; which is true from this consideration, that all who are learned in astronomy know that the sun never revolves round the earth; but some erroneously object, and say, that if the earth stood still it would cause the same appearance; but they do not consider the consequence of such an event; it is proved beyond a doubt, by the most learned in the mathematics, from accurate observations, that the polar diameter of our earth is 35 miles shorter than it is under the equator; from this account, if the diurnal motion of our earth was to cease, the water would immediately flow from those parts that are higher, towards those parts that are lower, and the polar regions, both north and south, would in a small space of time be covered more than 17 miles deep in water, and this kingdom would be overflowed with water some miles deep, so that a universal destruction of all nature would take place. Under the equator, for many miles north and south, there would be not one drop of water, therefore the earth would be scorched up by the burning rays of the sun, and the waters under one of the poles would be frozen up. This, I think, is sufficient to convince any one who searches after truth for the sake of truth, what our great apostle of the New Church says, that there is a spiritual sense contained in the natural sense, in every part of the Word, like the soul in the body.

Gentlemen,

Gentlemen, it has given me infinite satisfaction to see so
ful an account of the origin of our earth: having been
ing many years in vain for a true philosophical ac-
of creation, and having some little knowledge in
omy, I quickly saw that the account given of the
on of our earth, in the first chapter of Genesis, was
terally true, which caused me to search after a true
tional account of creation; and thanks be given to
Lord, I now have found a pearl of great price. I was
t with admiration on reading the account of a seventh
ary planet in our solar system, from which it is evident,
Emanuel Swedenborg was well acquainted with the
ence of that planet; and I believe he could have given
count of that planet, with it's spirits and inhabitants;
I think it would not have been agreeable to divine or-
and perhaps for that reason he omitted it.

and may the blessing of our Lord and Saviour Jesus
the only God of heaven and earth, attend your
endeavours in propagating the truth, is the sincere
of,

Gentlemen, your's, &c.

JOHN FEW.

* * *
ANSWER.

We do not recollect that Baron Swedenborg has any
explained the passage above alluded to in Judges xi.
cerning Jephthah and his daughter; and as we do not
end to that degree of illumination which we are certain
enjoyed, our readers must not expect more from us than
are able to give them. According to the best of our
ity, however, we shall endeavour to explain, in a few
ts, what appears to us to be the spiritual signification
the passage.

By Jephthah the Gileadite we understand one who principled in external good, such as is common in the first stage of regeneration. The Ammonites, against whom he went out to fight, represent those who falsify truths, truths falsified. By Jephthah's vowing to sacrifice to Jehovah the first thing that came out of his house to meet him on his return from the victory, we apprehend is meant the resolution which a person makes, in the course of regeneration, to resist in future that evil which by nature is most delightful to him. The first thing that came from his house, is the affection most delightful. His reluctance to perform his vow on his daughter, seems to denote the extreme difficulty he found in putting his resolution into effect: wherefore two months elapsed before he completed it, by which may be signified, that resolutions of that nature cannot be accomplished until a kind of marriage, or union of good and truth, takes place in the mind; for the number *two* denotes conjunction, and the term *months* in respect to faith or truth in the understanding.

All burnt-offerings and sacrifices were representative of a man's purification from evils and falses; therefore the sacrificing of Jephthah's daughter must have a similar signification. But it appears, that the sacrifice of his daughter was a task more reluctantly performed, than the overthrow of his enemies the Ammonites; by which we are given to understand, that temptations with respect to falses in the understanding, denoted by Jephthah's combat with the Ammonites, are not so grievous and severe as temptations with respect to evils in the will, signified by the sacrifice of his daughter as a burnt-offering to Jehovah.

It is moreover very observable, that when a man conquers in temptations of the understanding, he is very ready to congratulate himself on the victory from a principle of self-love, or from the proprium of his will. This may

signifi

who ſed by Jephthah's daughter coming out of his houſe to
the firſt him with timbrels and with dances. But even this
honor muſt be ſacrificed, in order that man may be com-
pletely regenerated both as to his will and his underſtanding.

R. H.

To the EDITORS.

GENTLEMEN,
PLeaſE to promiſe, we preſent your readers
with the fifth propoſition, from the manuſcript of
Emanuel Swedenborg, viz.

*There is in the Old Church no Knowledge of the Sanctity
of the Word.*

In treating upon this ſubject, we will take the following
for our guide. Firſt, It is neceſſary to know what ideas the Old
Church have reſpecting it. Secondly, To know what the
Word is, firſt from the Word, and ſecondly from the wri-
ting of Emanuel Swedenborg, ſervant of the Lord. And
laſtly, Rationally to contraſt them with each other.

FiRſT, It appears from the 7th article of the eſtabliſhed
Church, that all the ceremonials of the Jewiſh church
(given to God by Moſes) ought not to be received; and
that the other parts of the Old Teſtament commandments
are only to be regarded in a moral point of view. And by
the different denominations in the Old Church, nothing
attended to reſpecting the ſanctity of the Word, nor any
reference for it, except to ſupport their own particular
uſes or evils, which are by practice become their life.

SecONDLY, To know wherein the divine ſanctity of truth
conſiſteth, which is the holy Word, is neceſſary, for the
benefit of all who eſteem it as they ought; firſt, we learn,
"The Word was with God, and the Word was God,"

John i. 1. "Jesus said, the *Words* which I speak unto you, they are spirit and they are life," chap. vi. 63. "Peter said unto Jesus, thou hast the *Words* of eternal life," chap. iv. 63. "My *Words* shall not pass away," Mark xiii. 31. And in Psalms cxxxviii. 2. xxxiii. 6. exix. 43, 89, 103, 130, 140, 160, 169, 172, by the *Word* is meant the Lord with respect to divine truth, in which alone there is life and light; hence he is called a fountain of living waters, Jer. ii. 13. A fountain of salvation, Isa. xii. 3. A river of living waters, Rev. xxii. 1. And in many other places the *Word* is called a sanctuary, and tabernacle. "Man doth not live by bread alone, but by every *Word* which proceedeth out of the mouth of God," Matt. iv. 4. The power of the holy *Word* is inexpressible. See 1 Sam. v. 3. Dagon, the God of the Philistines, fell upon his face, in consequence of the ark of God being placed near him (wherein were the commands); also the men of the city were smitten with a very great destruction, in consequence of the ark wherein was the divine truth, ver. 9, 10. Also, the house of Obed-edom was blessed in consequence of entertaining it.

Secondly, But wherein this sanctity and power lieth, hath not hitherto been known, notwithstanding there is in all and every part thereof a threefold sense; namely, celestial, spiritual, and natural, corresponding to the Lord, the heavens, and the church on earth: the celestial displaying the love, or life and wisdom of the Lord, consequently the Lord himself; the spiritual principle displaying, by correspondence, his divine and orderly government of the angelic heavens; the natural displaying, by correspondence, the moral order, love, and wisdom, necessary to constitute a genuine church here on earth; this literal sense is the basis of the two interior senses. *True Christ. Rel.* n. 210 to 213. That the truths of the literal sense of the *Word* are understood

by the precious stones, of which the New Jerusalem is to be built, mentioned Rev. xxi. 21. Also by the Urim and Thummim, on Aaron's ephod, Exod. xxviii. 6. and the Word in it's glory was represented in the person of the Lord, at his transfiguration, *True Christ. Rel. n. 222.* That the Word without doctrine is unintelligible, n. 226. Because the Word is written by correspondences, therefore it is said, that without a parable spake he nothing. The church existeth by virtue of the Word, and acquireth a nature and quality according to their understanding of the Word, *True Christ. Rel. n. 243.* That the Word is in the heavens; and angelic wisdom is thence derived, n. 240. Rev. xxii. 8, 9. The Lord, during his abode in the world, fulfilled all things contained in the Word, and thereby was made the Word, that is, divine truth, even in it's ultimates, *True Christ. Rel. n. 261 to 263.*

Thirdly, It now rationally follows, that the life or love of Jehovah God, in his glorified humanity, is manifested in every part of the holy Word; for this reason it is called the throne of his glory; thus the Word, in every part, is a medium of conjunction between the Lord, the angelic heavens, and his church on earth; and in the most internal, it is the Lord. Hence it follows, that all the ceremonies of the Jewish church are exterior forms, which may be understood in correspondences, and known to be spirit and life, that is, truth and good, consequently ought to be received; but because the interior sense is not understood by any on earth, except the real members of the New Jerusalem, therefore the literal sense is used by all others, to confirm their different heresies; and as the literal sense is only a form, wherein divine truth and divine sanctity reside, as the soul in the body of man; therefore, they who look to the literal sense only, draw opposite sentiments, from the apparent opposites of the holy Word; and whilst

the attention is taken up with that sense only, the reader in his internal allows equal sanctity to any human composition, notwithstanding he may externally acknowledge the divinity of the holy Word, from an accustomed habit, learnt by tradition. That this is the truth, is evident from the practice of many in the christian world (so called), when the writings of Emanuel Swedenborg are read, which treat of the world of spirits, heaven and hell, and a life after the separation of the material body; they scoff, and ridicule such things, as being the effects of a disordered mind; notwithstanding similar things are recorded in the holy Word, which they profess, with their lips, to believe; but when they speak agreeable to their own life, they make it evident that they deny, not only the sanctity of the holy Word, but also heaven and hell, and a life after death.

Under these general hints we do not intend to include all mankind; for we are well persuaded, that there are the remains of genuine good in the minds of many thousands of individuals in the Old Church, who will hereafter be brought within the gates of the New Jerusalem, and finally saved; but the zealous sticklers for doctrinal traditions, are the persons which we wish to point out; but in a more immediate sense, the doctrines and faith which are now generally taught and received.

Signed, in behalf of the Society,

JAMES HAGGAS, *President.*
 Kighley Temple, JOSEPH VICARS, *Secretary.*
 June 23, 1791—35. ABRAHAM MAUD, *Treasurer.*

P. S. Please to insert the following paragraph in your next useful Magazine, if approved of.

To all that read and approve the writings of Emanuel Swedenborg, and are desirous of promoting the same, for the welfare of mankind in general.—It is unanimously agreed, by the members of the Kighley and Halifax societies, that there shall be a provincial Conference held at Kighley, on the first Monday in September, 1791=35, where all who are disposed may have the opportunity to attend, and offer such things to consideration as they may think will be necessary for the furtherance and promotion of the New Jerusalem.

 An ESSAY on the COMMUNICATION between the
 SOUL and BODY.

[Continued from p. 152.]

XI. *That the Reception of this Influx is according to the State of Love and Wisdom in Man.*

IT has been proved before, that man has not a principle of life in himself, but is only a recipient of life from God; forasmuch as love and wisdom constitute the true life of man, and they being only originally in God, he must necessarily be the only fountain of his life; and consequently, as far as any man loves wisdom, so far he is the image of God, or a receptacle of the divine life; and on the contrary, as far as any one is in the opposite love, so far he is not a recipient of the divine but of the hellish life, which in scripture-language is called death. Let it be observed, that love and wisdom in the abstract do not constitute life itself, but are the essence of it; whereas the pleasant sensations of love, and the delightful perceptions of wisdom, which are the affections, give to life it's true and proper form, for through them the essence [*esse*], of life has it's existence [*existere*].

[*existere*], and these are communicated with the vital influx from God. This may be illustrated from the genial influences of the light and heat of the sun in spring time, cheering both man and beast, and giving new life and fruitful vigour to the vegetable world: just so the sweet affections of love and wisdom enlarge the faculties of the soul, and dispose them for the reception of more copious influxes, even as a merry heart opens and exhilarates the countenance. Man, with respect to his love and desire of wisdom, may be compared to the garden of Eden, in which we read were two trees, the one of life, the other of the knowledge of good and evil. The tree of life is the reception of love and wisdom from God, under a plenary sense and conviction of his being the author of them, and in dependance on him as the sole fountain of all goodness. And the tree of the knowledge of good and evil is where any one presumptuously ascribes love and wisdom to self, and so sets himself in the place of God: to do this is the very essence of folly and madness, as the former is an indication of true wisdom. See more on this subject in the memorable narrative in the treatise, *De Amore Conjugiali*, n. 132 to 136. I shall here adduce an Arcanum from the celestial world, in confirmation of this doctrine. The heavenly angels turn their faces to the Lord, as to their sun, but the infernal angels turn their backs to him, and so receive the divine influx into the evil affections or concupiscences of their will, and render their understanding subservient and obedient thereto; whereas the former receive their influx into their intellectual affections, and regulate their will by their understanding: hence it is that these are in a state of wisdom, but the others in a state of folly and madness; for let it be observed, that the seat of the understanding is in the brain or fore-part of the head, but that of the will in the cerebellum or hinder-part. It is well known, that the man who for-

fakes

takes the ways of wisdom, and abandons himself to error and delusion, bribes and strains his understanding to invent arguments accommodated to his inclinations, that so he may confirm himself in his error, and reconcile to his mind the gratification of his corrupt affections; whereas the wise man maketh use of the light of truth, that he may discover what is wrong in the propensions of his will, that he may bring them under the restraints and correction of wisdom. Or, to describe these two characters in other words, the man of wisdom turns his face to God, as believing that all love and goodness can only come from him; therefore he "trusts in the Lord with all his heart, and leans not unto his own understanding," Prov. iii. 5. And this is signified by eating of the tree of life, Apoc. ii. 7. But the foolish man turneth his back to God, or looketh to himself alone for his supplies of goodness and wisdom, according to the character given of him in Prov. xxviii. 26, "He that trusteth in his own heart, is a fool." This is to eat of the tree of good and evil. Hence some imperfect conception, at least, may be formed, how the continued reception of vital influx from God is according to the state or condition of love and wisdom in man; and the laws of this influx may be farther illustrated by the following comparisons: first, by the influx of light and heat into vegetables, which blossom and bring forth fruit after their kind, according to the particular configuration of their component fibres and vessels; or in other words, according to their receptivity: secondly, by the influx of the rays of light into precious stones, which admit and modify those rays into various colours, according to the particular contexture of their parts or receptive powers: and thirdly, by the appearance of rainbows in certain optical glasses and showers of rain, where that phænomenon is exhibited to the eye, according to the angle of incidence and the refractions of

the rays, and consequently according to the reception of the solar beams. Similar to these are the operations of the influx of spiritual light from the Lord, as a spiritual sun: this influx into the human mind never ceases, but the reception of it varies according to the nature and qualities of the subject.

XII. *That the Human Understanding may, by due Culture and Improvement of the rational Faculties, be elevated even to a Degree of Angelical Wisdom; and the Human Will, if the Life be good, be kindled into a Flame of Seraphic Love; but then such an Elevation of Love can only take Place where the Will and Practice are conformable to the Dictates of Wisdom in the Understanding.*

By the human mind, as has been observed before, we are to understand it's two principal faculties, the understanding and the will; the former is the receptacle of the celestial light, which in it's essence is wisdom; and the latter, the receptacle of the celestial heat, which in it's essence is love; and these two proceed from the Lord, as a spiritual sun, by way of influx universal and singular, into the heavenly, and also into this natural world, so communicating love and wisdom both to angels and men. It is to be noted, that this love and wisdom, as proceeding from the Lord by influx into angelical and human souls, are originally in union as one principle, but are received in the minds of both in a divided state as two principles, first the light which gives understanding, and then gradually the love which forms the will: and this method of proceeding is by a gracious appointment, forasmuch as man is designed to be a new creature or reformed, and that by means of the understanding, and therefore is to be instructed from his childhood in the principles of truth and goodness, that he may know how to chuse and order his life aright, seeing that

the will is to be governed by the understanding. To
end man is endowed with the power and means of ad-
vancing, even to some degree of angelic wisdom, that so all
things may go well with him in time and eternity, if he
regulates the motions of his will by the light of truth, and
otherwise; for the human will is by nature prone to all
kinds of evil, and therefore, if not restrained by discipline,
man would not stick at robbery or murder, or any kind of
wickedness, to gain his own ends; consequently, unless
the human intellect could raise itself above the will for the
attainment of wisdom, that so it may communicate instruc-
tion to influence and controul the latter, man would be no
better than a beast, his thoughts would be chained down to
his natural passions, nor could he make any excursions into
the intellectual world, nor even enjoy the use of speech,
but would express his affections by inarticulate sounds like
the brute creatures. Without such a separation of his un-
derstanding from the natural bent of his will, he would be
rendered incapable of exercising any rational inquiries or
conclusions, and be under the sole dominion of animal in-
stinct, and so, being unable to acquaint himself with God
in the study and knowledge of the works of creation, he
could have no fellowship with him, nor consequently be
capable of a blessed immortality; for, to all appearance,
man thinks and acts as from himself, and this appearance
of his doing so, is the reciprocal part on his side of his
union or communion with God; for without reciprocation
there is no conjunction, as betwixt an active and a passive
there can be none, unless the latter reciprocate by re-action.
God alone is the first agent, and man suffers himself to be
acted upon, and re-acts in appearance as from himself,
though in truth such re-action, deeply considered, is also
from God. What has been here offered, if attentively con-
sidered, may serve to shew the quality of love in the human

will, when it is elevated and influenced by a right understanding, and when it is not, and consequently what is the *quale* or quality of man. Now what man is in quality and condition, when his will-principle keeps not pace with his understanding, but whilst the latter is employed on heavenly things, the affections of the former are set on earthly things, shall be illustrated by the following comparisons: such a one may be likened to an eagle, which, soaring in the upper regions of the air, spies his prey upon the ground, and suddenly descends to feast on garbage; or to the adulterer, who, after extolling the virtue of chastity, in company with his friends, presently withdraws to commit lewdness with his paramour; or to some fly thief, who, being appointed to keep watch for the security of the garrison, on spying some booty at a distance, quits his station to play the robber. Such is the man whose will and affections correspond not to the improvement of an exalted understanding, but are sunk in grossness and sensuality. Far otherwise is it with those happy souls, who, by the salutary documents and influence of their intellectual attainments, subdue the irregular propensities of their nature. In these the understanding and will join in amicable confederacy; wisdom and love are inseparably conjoined in marriage-union, and their lot is with angels in bliss eternal.

[*To be continued.*]

ON REGENERATION.

Extracted from EMANUEL SWEDENBORG'S *MS. Spiritual Diary*, n. 3654.

MAN knoweth not how he comes into the faculty of thinking and speaking, in which so many particulars are contained, that not even one single part out of
myriads

riads can ever be fully explained ; neither does he know how or in what manner it goes with that faculty ; nay, which is his absolute ignorance on that subject, that he scarce knows he enjoys it, and that it is what distinguishes him from the brutes. Man knoweth not how the lungs, and their respiration, are initiated into a concurrence to all and every singular part or parts of his actions, as even to all and every singular part of speech and voice ; neither does he know that it is actually so. He is perfectly ignorant, likewise, of the mode how his respiration concurs to all and every singular idea of his thought ; neither is he apprehensive that his tongue is initiated into all and every singular little motion in eating and speaking, and articulating sounds ; besides innumerable other particulars, which he is completely ignorant of ; and yet he will inquire into the mode according to which the Lord regenerates men, while nevertheless this is an act more and more interior, and farther remote from all the ideas of his thought. That man's regeneration consisteth from the Lord, man being totally ignorant of it, may sufficiently be concluded from hence, for it consisteth in his being made a new man. *Oct. 22, 1748.*

The Translator's REFLECTIONS to the Editor, occasioned by
Mr. SIBLY's Observations on UNIVERSAL RESTITUTION.

SIR,

THE above, and the very many rational consequences naturally flowing from it, together with many other remarkable and singular observations I daily meet with, in transcribing our author's MS. Spiritual Diary, would ever make me exceedingly cautious in writing or speaking out of my own conjectures, on the topic of universal restitution ; lest by drawing too hasty a conclusion on so very important

ant a subject, I should perhaps only mislead the world, as so many false guides in Israel have done before me, in all the different ages of the church, to the unspeakable detriment of several generations; and lest I should thereby prove an instrument of harm, in propagating error, instead of immortal and saving truth, and that too on a subject which undoubtedly deserves the most serious consideration. For, in the first place, Sir, many of these observations (some of which I have already selected and published) sufficiently prove in what sense Swedenborg understood the eternity of damnation; and in the next, it is self-evident, that albeit universal restitution, according to the common acceptance of the term, is the most ridiculous (though far from being the most uncharitable) of all religious systems; yet nevertheless, in the sense plainly pointed out by Emanuel Swedenborg himself, in sundry parts both of his printed and MS. writings, it is in fact perfectly rational and fully satisfactory to good and plain common sense, and by the bye it is entirely free from contradicting any other of his assertions, which at first sight might appear perfectly opposite to such a system.

Upon the whole, Sir, the mode of avoiding sinking into hell, or falling headlong into hell-torments, being by all universally allowed to be in reality the most necessary point to be attended to, and that being so clearly pointed out in all our enlightened author's printed works, it is my firm belief we should every one of us most carefully follow it, and as carefully avoid (especially at this beginning of the establishment of God's only true christian church among men,) entering into any kind of controversy on so abstruse a subject, as the present may be; for after all, men never can see things alike, and it certainly is more our duty to provoke one another to love, not in words only, but in deed and in truth, sooner than to dispute on subjects, which

none

but the God of truth himself can properly clear up,
and fully settle.

I remain, Sir,

No. 68, Your's and sacred Truth's
Bram-Court Road, Inviolable friend,
July 6, 1791=35. BENEDICT CHASTANIER.

To the EDITOR.

SIR,

I intended to give you a circumstantiated account of Swedenborg's theory concerning general redemption, by reason of the very gross mistakes I see most of his readers, and even some of his most zealous translators, falling into that important head; but on mature reflection, I considered, that to do justice to this subject, would require a whole volume of a pretty great extent, and such therefore would far exceed the bounds of your Magazine. This, however, I do not mean to give up; but, the Lord helping me so to do, I will, on a more favourable opportunity, as fully treat the subject as I think it deserves. Yet at present I think it highly necessary to give you Swedenborg's own words on this topic, that it may caution his readers not to be too hasty in the sentiments they entertain on a point of so weighty consideration. You may read them in Swedenborg's own manuscripts, n. 3489, where he speaks of some of the spirits of Jupiter; the following expressions, which compared with n. 3114, 2793, and 2826, 2826-7, seem to me sufficiently to clear up all difficulties, and to reconcile all apparent contradictions on this head.

"They asked me why I conversed with devils? they were told, it had been granted me to converse even with the very worst of devils, from whose breath only a man might be killed,

killed, as to all that is spiritual in him; and that such were devils as had been men formerly, some of whom had even been known to me while they lived in the body, and whom I knew then to be in dignity; nor did I then suspect any thing of the kind concerning them, that they were or should become such devils; so that these also might become better; for that it would be absurd to think, that the Lord permits any one to be punished in hell, much less to eternity, on account of a life of so short a duration, or perhaps for having entertained an idea that his principles were true, and so confirming himself in the same: wherefore we must not think that the Lord suffereth any one to be punished, much less continually and to eternity, except it be for the end of his amendment; for whatever is in the Lord is good, and there is nothing in him but the end, and therefore it is for a good end; but eternal punishment would have no end."

I remain, &c.

BENEDICT CHASTANIER.

EXTRACT of a LETTER from a Gentleman at the Hague, to R. HINDMARSH, of London, concerning a Report that Baron SWEDENBORG had in his last Moments retracted his Writings.

MY DEAR SIR,

I Am now to trouble you upon an important and interesting subject to us both, and indeed to all real admirers of Baron Swedenborg.

A Mr. Vofman, (keeper of the Prince of Orange's museum, or chamber of natural curiosities,) who was personally acquainted with the Baron, and who received a volume of his writings, in which I have read these words

the Baron's own hand-writing, *Dono miss. ab Autore*,
in the most positive manner, that a Swedish noble-
(I think a Baron or Count *Rosenberg*, whom he had
upon his leaving him here in his way to London,
give him the most circumstantial and authentic account
what he could collect of Baron Swedenborg's behaviour
his last hours,) had informed him (and he declares it in
most unreserved manner) that he had been assured,
that a few hours before his death, Baron Swedenborg had
dictated all he had written."

I need not tell you how truly afflicting such a report is to
true recipients; nor (however improbable it seems to
us) how very prejudicial it is to Baron Swedenborg's
reputation. I therefore know you will think no pains a
little, which you can possibly take to enable me to destroy
what I take to be so palpable, as well as disingenuous and
liberal a falsehood.

Consult every body you can think of, my dear friend,
who are likely to be assistant in clearing it up. I shall use
every endeavour in my power, in consequence of your's,
to destroy this prejudice, if it be in our power; and there-
fore with the lines you may favour me with, in answer to
this, may be written apart from any other matter what-
ever, as I shall be able to make the better use of them in
that shape.

I need not say, I am sure, how anxious I shall be to
give them. Your zeal in so good a cause makes all fur-
ther apology, I well know, entirely superfluous.

I beg you will continue to believe me,

Dear Sir, affectionately your's,

Oslo, Oct. 14, 1785.

P. S. A part of the Swedish nobleman's information is
said to have come from the people of the house where Baron
Vol. II. No. 17. Pp Sweden-

Swedenborg lived and died. This being so near at hand, may possibly be cleared up by yourself, dear sir, (at least to the satisfaction of candid people,) by what you may be able to collect from these living witnesses, upon proper queries; as, Who visited the Baron in his last hours? What language did they speak with him in? What questions did they ask him? and, What do they recollect to have heard, *at the time*, of his answers? &c. &c.

COPY of R. HINDMARSH'S ANSWER to the above.

SIR,

I Am in possession of the most authentic proof of the falsity of the report you mention to have gained credit in Holland, regarding Baron Swedenborg's having disowned, or retracted his doctrines and communications when he was drawing near his end. The persons in whose house he lived, and where he died, upon being told this circumstance, freely offered, of their own accord, to take their oaths before a magistrate, that the whole of the said report is totally void of foundation, to the best of their knowledge. You will see this accordingly confirmed by the inclosed document, sworn to in the presence of the Lord Mayor of this city, and of which you are at full liberty to make whatever use you may think proper, in order to destroy the influence of so malevolent an insinuation.

Allow me to add here, what I have further learnt from Mr. Springer, a Swedish gentleman residing here, and a very intimate friend, as you may have heard, of Baron Swedenborg's.

"When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr.

Matheſius, the officiating miniſter of the Swediſh Church. This perſon was known to be a profeſſed enemy of Baron Swedenborg, and had ſet his face againſt his writings: it was *he* that had raiſed and ſpread the falſe account of Baron Swedenborg's having been deprived of his ſenſes. Baron Swedenborg therefore declined taking the ſacrament from him, and actually received it from the hands of another eccleſiaſtic of his own country, named *Matheſius*, who at that time was a reader of Baron Swedenborg's writings, and is ſaid to have continued to do ſo ever ſince, at Stockholm, where he is now living; and I have been aſſured that, on this occaſion, Baron Swedenborg expreſſly exhorted him "*to continue ſtedfaſt in the truth.*"

Mr. Matheſius is ſaid to have become insane himſelf, a ſhort time after this; and becoming thereby incapable of performing his function, has exiſted ever ſince, in that melancholy ſtate, in the king of Sweden's bounty.

Mr. Springer further ſays, "That a ſhort time before death, Baron Swedenborg had his ſpiritual or internal ſenſes withdrawn from him, after having been favoured with ſuch a long a courſe of years: that he was under the moſt ſevere tribulation of mind on that account, calling out, 'O my God! haſt thou then at laſt abandoned thy ſervant?'" This ſeems to have been the laſt of Baron Swedenborg's ſufferings. He continued ſeveral days in that deplorable condition; but at length recovered his ſpiritual or internal ſenſes. He was then comforted again, and became happy before.

Mr. Springer received this aſſurance from Baron Swedenborg's own mouth; and all I write now is from an exact copy of part of a letter written by Mr. Springer

I remain, &c.

ROBERT HINDMARSH.

P p 2

COPY

28, 1786.

COPY of the AFFIDAVIT referred to in the above Letter

RICHARD SHEARSMITH, of Cold-Bath Fields, London, Peruke Maker, and Elizabeth Shear Smith, formerly Reynolds, his present wife, jointly and severally make oath and say, That the late Honourable Emanuel Swedenborg came to lodge a second time to his this deponent's house, No. 26, Cold-Bath Fields aforesaid, in the month of July or August, one thousand seven hundred and seventy-one, and continued to lodge there until his death, which happened the twenty-ninth of March following. That a short time before Christmas, one thousand seven hundred and seventy-one, he had a paralytic stroke, which deprived him of his speech, and occasioned his lying in a lethargic state for three weeks and upwards, during the whole of which time he took no sustenance whatever, except a little tea without milk, and cold water occasionally; and once, about two tea-spoonfuls of red-currant jelly. That about the expiration of three weeks from the time he was so struck, he recovered his speech and health a little, and eat and drank toast, tea, and coffee, as usual. That from that time to the time of his death he was visited but by a very few friends only, and always seemed unwilling to see company. That about a month before he died, he told this deponent, then Elizabeth Reynolds, spinster, who was then a servant to her fellow-deponent and Mrs. Shear Smith, her then mistress, that he should die on a particular day, which to the best of her recollection and belief happened on the day he had foretold. That about a fortnight or three weeks before he died, he received the sacrament in bed from the hands of a foreign clergyman, and enjoyed a sound mind, memory, and understanding, to the last hour of his life. That about five o'clock on Sunday the twenty-ninth day of March, he asked her, this deponent, and her then mistress,

mistress, who were sitting by his bed-side, what o'clock it was? and upon their answering him that it was about five o'clock, he replied, "Dat be good, me tank you, God bless you," or to that effect; and in about ten minutes after, he heaved a gentle sigh, and expired in the most tranquil manner. And these deponents jointly and severally on their oath declare, that to the best of their recollection and belief, no person whatever visited him, either the day before, or the day on which he died. And these deponents positively declare that they never did, either directly or indirectly, say or assert to any person or persons whatsoever, that the said Emanuel Swedenborg had a few hours before his death retracted or contradicted any part of his writings, as hath been falsely reported; nor did they ever hear him, nor do they believe he ever did say a word that expressed or implied such an idea; nor were these deponents ever asked a question relative to that circumstance, by any person or persons whatsoever, until the twenty-second day of October last, when Mr. Thomas Wright, of the Poultry, London, Watchmaker, and Mr. Robert Hindmarsh, of Clerkenwell-Close, Printer, called upon them to inquire into the truth or falsehood of such report, which these deponents then declared to them, and now again on their oaths declare, to be a false and groundless report.

Sworn at the Guildhall,
London, the 24th day
of November, 1785,
before me

Richard ShearSmith,
The Mark of

+

Elizabeth ShearSmith.

T. WRIGHT, MAYOR.

THE above Affidavit was translated into French, and printed at the Hague; by which means the false report, that had gained credit there, was completely refuted, and the enemies of truth were effectually silenced.

FIFTEEN REASONS *for being* RE-BAPTIZED *in the*
NEW CHURCH.

*Founded on Emanuel Swedenborg's True Christian Religion,
particularly n. 668 to 691.*

1. **B**ECAUSE baptism is a sign of admission into the Christian church; and the *true Christian church* is only *now for the first time commencing*; the former Christian church being such only *in name*, and *not in essence and reality*.

2. Because baptism and the holy supper are like two temples, in the former, or lowest of which the gospel of the Lord's *New Advent* is preached, together with regeneration and salvation by him. From this *first* temple at the altar is the ascent into the *second* or superior temple, wherein the holy supper is celebrated, and immediate introduction from thence into heaven is granted by the Lord, who is there waiting to receive every member of his New Church.— Now the gospel of the Lord's *second advent* is neither preached nor implied in the baptism of the Old Church; but it is in that of the New Church.

3. Because baptism is a sign of purification from evils and falses; and this purification can take place in the New Church, but not in the Old.

4. Because baptism is a sign that the person baptized belongs to *that church* in which he is baptized. As therefore the New Church is *quite another and distinct* church from the Old, it seems agreeable to order, that there should be a sign pointing out that a person belongs to it. This sign is baptism in the faith of the New Church.

5. Because in the spiritual world all men are distinguished according to their religions; and this distinction is effected at the time of baptism. Consequently baptism in the New Church distinguishes a person as belonging to the

New Church ; whereas baptism in the Old Church is a sign that a person belongs to that church.

6. Because order requires, that there should be some external mark of distinction between the Old and New Church ; for external marks denote internal qualities.

7. Because it is one of the essential uses of baptism to acknowledge Jesus Christ as the only God of heaven and earth : this is implied and expressed in the baptism of the New Church, but not in that of the Old.

8. As it was necessary, at the *first coming* of the Lord, that his way should be prepared by the baptism of John ; so it appears agreeable to the same divine order, that the Lord's *second coming* should also be prepared by a similar sign ; for the case is precisely the same now as it was then. No. 3.

9. John's baptism was of such efficacy, as to introduce the persons baptized into the then future church of the Lord, and at the same time to insert them amongst those in the spiritual world, who in heart expected and desired the Messiah : and hereby they were guarded by angels from the assaults of evil spirits from hell, who would otherwise have destroyed them. By parity of reason, therefore, re-baptism introduces into the New Church now about to be established, and at the same time inserts the baptized person amongst those in the spiritual world, who in heart acknowledge the Divinity of the Lord's Humanity, and that He is Father, Son, and Holy Spirit in One Glorified Person. Hereby also, there remains no doubt, man will be placed under the more immediate protection of angels from the Lord, and preserved from the assaults and infestations of evil spirits, who might otherwise much injure, if not spiritually destroy him.

10. They who had been baptized with John's baptism were external men ; but when they received faith in Christ, and thus were become internal men, then they were re-baptized

baptized in the name of Jesus. *Acts Apost.* chap. xix. 3 to 6. JUST so, they who have been baptized in the Old Church, were comparatively external men; but when they receive the faith of the New Church, and thus become internal men, acknowledging the Divinity of the Lord's Humanity, and that He is the only God of heaven and earth; then what hinders them from following the example of the primitive christians, in being *re-baptized* in the name of the Lord Jesus Christ, who is at once Father, Son, and Holy Spirit?

11. The former heaven and the former earth were to pass away; that is, both the *internals* and the *externals* of the Old Church were to be obliterated. Baptism is one of the externals of the Old Church. Ergo.—And if the *internals* of the Old Church do not and cannot introduce man to heaven; how can it's *externals*, which derive all their virtue from what is internal?

12. The Lord has departed from the Old Church, and his more immediate presence is only to be found in the New Church, agreeable to his own words in the gospel. Baptism, therefore, in the New Church is an *actual following of the Lord*, for *his own sake*, and not for the sake of any human or worldly considerations.

13. Baptism in the New Church implies humility, and a willingness to be considered as an infant in the work of regeneration, which the person baptized promises to begin afresh, as he *now for the first time sees* who it is that can alone regenerate him.

14. Baptism in the New Church is a proof before the whole world, even in the ultimates, that the New Jerusalem has commenced, and that the Lord is actually come a *second time* to establish his kingdom in the natural world.

15. Our Lord himself, by circumcision, conformed to the ceremonies of the church he then found established

among

among the Jews. But when the Christian church began to be founded, he was then pleased to be baptized himself; which was a *repetition*, in another mode, of the *same thing* signified by *circumcision*, for both ceremonies denoted *regeneration*, but in Him alone *glorification*.

From the above considerations it seems highly proper and useful, (I do not say, absolutely necessary to salvation,) that every adult person who embraces the heavenly doctrines of the New Jerusalem, together with his children, should be baptized in the new faith; and in case they have already been baptized in the faith of the Old Church, I would recommend them to be *re-baptized*, without loss of time, in the faith of the New Church.

R. H.

On the LORD's HUMANITY.

In our last Number, page 266, a difficulty was stated by *Sp. Novitius*, concerning the maternal Humanity which the Lord rejected or put off. We have received the following letters from different correspondents, on the subject, which we hope will remove the difficulty, to the satisfaction of our readers.

LETTER I.

To the EDITOR.

I Am very happy, Sir, in being able to solve the apparent difficulty started in your last Number, by your correspondent, who signs himself *Sp. Novitius*.

It is indeed of the greatest moment such a difficulty should be perfectly cleared, especially at the first beginning of the establishment of God's only true christian church among men; for otherwise God's new worshippers, far from coming within the denomination of those his true and right

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Q q

worship-

worshippers, who, agreeable to his own expressions in John iv. 24, *worship him in spirit and in truth*, would on the contrary still keep within the class of those of whom he said, ver. 22, *ye worship ye know not what*. At present, indeed, the whole of the christian world (so called) composes that immense class of *wrong and blind worshippers of they know not what*; and had it not been most strictly so, the *New Jerusalem dispensation* would never have been necessitated. The very ground and foundation of this dispensation, and the sole base, without which it could never take place in the hearts of men, is *a thorough knowledge of the christian's God*; and indeed Emanuel Swedenborg, *the messenger of that dispensation*, has set forth this point in so clear, so conspicuous a light, would men neither add to, nor take away from all that he said about it, throughout all his voluminous writings, that I greatly wondered, when first I saw this apparent difficulty thus started, by a person too, who, to my own knowledge, has been a most assiduous reader of these writings for upwards of eight years.

This difficulty, however, only proceeds from not properly taking the sense of our author in all the different places he has quoted, and from even adding expressions not to be met with in the original, and not having clearly distinguished at the same time between the *humanum*, or humanity, properly so called, and the *humanum maternum*, or humanity taken from the mother, or as Swedenborg calls it, in sundry places, *humanum infirmum*, the unfixed, unsteady, infirm humanity, which is the *humanum* cast or put off by the Lord, although by him primarily put on, that in it he might admit temptations and assaults from all the hells, and even from the very disordered heavens themselves; that finally he might, *through the divine human*, conquer them all, and reduce or bring them all into proper order, that they might all become again *subservient to each other*, and that

might thus be again all in all, and in them all, through-
out the whole of the creation, *the handy work of his out-
stretched arm, and the produce of his powerful hand.*

But, Sir, a fault of the printer of the English translation
Arc. Cael. vol. iii. page 18, n. 2159, may even have
arisen in the minds of many, as well as in that of your
correspondent, to this apparent difficulty; hence you see
the indispensable necessity there is to rectify such faults
wherever they are to be met with. Though this fault con-
sists but in the putting of one letter for another, yet it totally
alters the sense and meaning of the author, and is thereby
of the greatest detriment, in its misleading tendency; it
is, line 9 of that n. 1159, "Yea at last nothing which
was from the mother remained, so that he totally put off
every thing *material*," and it should have said *maternal*.
You see what an essential alteration this putting of an *i* for
an *n* makes in the meaning of this sentence; as it is plain
from the Lord's own words in Luke xxiv. 39: *Behold my
hands and my feet, that it is I myself: handle me and see,
for a spirit hath not flesh and bones as ye see me have: it is
plain, I say, from these very words, taken notice of by
Swedenborg, (n. 35, p. 39, in Doctrina de Domino,) that
the Lord never put off any thing material, but made it sub-
stantial, by putting off humanum ex matre, the human from
the mother, which he calls elsewhere humanum infirmum.*
Your correspondent indeed seems to have understood it
otherwise, seeing he adds, p. 266, l. 22, of this article,
"He was no longer the Son of Mary, or David, as to the
flesh," (*Arc. Cael.* n. 2649; *Doct. of the Lord*, n. 35,) or
material: here it is to be observed, that in the above
n. 2649 of *Arc. Cael.* Swedenborg did not put this word
material, though indeed he puts it p. 38 of *Doct. Nov.*
Hieros. de Domino, saying, "Sequitur quod humanum ex
matre," &c. It follows, that he put off the human from

the mother, which in itself was like to the human of another man, and so *material*, and put on the human from the Father, which in itself is like to his divinity, and so *substantial*, from which his human was also made divine. Now then the only apparent difficulty comes from not reflecting on a natural process daily effected in every one of us, from the time of our birth to the hour of our death; for indeed it may fairly be said in a measure, that we, like the Lord, daily put off our *humanum maternum*; for it is calculated and proved by some natural philosophers, that what by insensible transpiration, and other natural daily evacuations, we have not, at the age of twenty, a single grain left of the induration which we had from our mother, and took up in her womb. But then there is this special difference between us and the Lord, that our *humanum paternum* is exactly of the same nature as our *humanum maternum*; so that although we put off the latter, still we retain *humanum infirmum*; but not so with the Lord, his *humanum ex Patre* was *divinum a quo*, the divine from which his conception was made; therefore, in putting off the *humanum infirmum*, or *maternum*, he put on the *humanum fixum et permanens*, the divine human, perfect, and not subject to unfixity. So the Lord arose on the third day, as to his whole body, rendered perfectly substantial by the putting off the *humanum infirmum*, and putting on the *humanum fixum*, the divine human. But we do not arise with our whole body, because we cannot put on such a divine human as he did.

The above reflections seem to me sufficiently to clear up all the apparent difficulty; yet should your readers wish for a further elucidation on this important subject, they might be supplied with fresh materials for that purpose, from E. Swedenborg's own posthumous works, were they willing to subscribe half a crown only towards defraying the printing of

the general heads of another treatise concerning the Lord, which, from what is said in p. 410 of the 1st vol. of *Apoc. explic.* 1. 38, seems evidently to have been intended as a part of the 4th vol. of that work. Those extracts I intended to give you for insertion in your useful Magazine; but on a more mature consideration, think it will better come out in an octavo volume by itself; and I propose joining with it, 1st, a particular treatise on charity; and, 2dly, the canons of the New Church, &c.

I remain, Sir, your's and the public's

London,

Humble servant in the truth,

July 4, 1791.

And for her sake,

No. 68,

Statenham-Court Road.

BENEDICT CHASTANIER.

LETTER II.

To the EDITORS.

GENTLEMEN,

I know not whether my trifling ideas may in any measure serve towards an answer to remove the doubts of *Sp. Novitius*, in your last Magazine; however, a grain of sand, how small soever it may be, constitutes a part of the earth: permit me, therefore, to cast my mite, though small, into the increasing treasury of divine truth in the New Church,

Human nature in it's first principles, or as it is with great propriety called, the divine human, existed in the Deity from all eternity; and though it was the substance of all substances, and the form of all forms, yet it could not be said that it was cloathed with a body, until the Lord cloathed himself with a corporeal body from Mary, and therefore before his taking flesh, (if I may be allowed the expression,)

expression,) the divine human was as a soul without a body; and this was the reason why Jehovah always appeared to man by and in the person of an angel, as there could not be any immediate communication from the Deity to man, (man being so far removed,) but always mediate through the heavens and ministration of angels. I do not say but what the Lord had an immediate communication with the primitive fathers of the most ancient church, they being a celestial people; but as they declined from that principle, of course they receded from the Lord, and consequently by degrees shut themselves out from that immediate influx; and the natural consequence was, that as they verged more and more to that state, understood by the flood, they shut out almost all communication, even of angels, and fell into the most direful evils.

But when the set time was come, that is, the only the fittest time for the salvation of man, and that was when evil was come to it's utmost height, and the measure of iniquity was full and running over; the necessity of evil being permitted to arise to it's utmost height, was in consequence of the desire the Lord had for the salvation of all men, the Lord admitting all those evils to assault him, and overcoming in those combats, he then declares those soul-exhilarating words, "because I have overcome, ye shall overcome also;" so that there is not a single evil or false that may assault us but what the Lord has overcome, (let us therefore look unto him, and be saved): nay, there never was any person that ever existed since the flood, bound in the brasen chains of evil, or fettered with the iron links of falses, but what the Lord hath felt the same, for he hath "borne our griefs, and carried our sorrows."

But when the set time was come, the divine human cloathed itself with the human divine in the womb of Mary, by means of which it put on a material body, and with that
body

body all the recipient forms of every evil and false that ever existed in the spiritual church; for if there had not been a ground of every evil in the Lord, he could not have been tempted as to that evil that was wanting; but he was in *all* points tempted as we are, yet without actual sin. The divine human admitting, by means of the material body, temptations into the human divine, and there overcoming them, so far as this conquest was proceeded in, so far was the human divine made the divine human, and this is what is called glorifying his humanity; and this divine work was the continual labour of his earthly pilgrimage, the passion of the cross being his last triumphing conquest, when he said, It is finished!

But your correspondent seems to understand, that after the maternal humanity was PUT OFF, &c. as something distinct from the Lord, then it was made divine, (I hope he will excuse me if I have misconceived his ideas); but I trust he will see that this is not the case.

The Lord was absolutely born as another man, being born of a woman, consequently inherited every evil and false hereditarily from his mother: now as conception is being, and birth is existing; or, being is life, and birth a recipient form (*Arc. Cæl. n. 2621*); and his conception being from the Father, the being, the esse, the life of the Lord was Jehovah; but the recipient human form was from Mary, therefore his soul being Jehovah, could not possibly have the least shadow of evil; but in the humanity he received from Mary, was the recipient form of every evil then existing; for though I believe Mary was a pious good woman, yet I think it is very clear, that there was not an evil existing but what she inherited from her ancestors, otherwise the Lord could not have received them from her; for if there had been one evil existing in the world, that the Lord had not conquered, salvation would have been incomplete,

plete, and the Lord could not have overcome that evil, except he had in himself the recipient form for that particular evil spirit to work upon; for there can be no temptation where there is no evil.

Evil is never taken away from the regenerate, but removed to the circumference; but in the Lord it was totally extirpated; for the Lord admitting the evil spirits to assault him, by stirring up those evils and fables, or entering into those recipient forms, he combated against them by his own inherent power, (which is not possible by any mere man,) and overcoming them, totally expelled them; and so far as this was effected, so far the human rational was made the divine rational; or in other words, so far the human divine was made the divine human, for it was absolutely necessary it could not be otherwise, that the Lord should combat from a human principle, therefore it was that he was born an infant, and grew up in sciences and knowledges. (*Arc. Cæl. n. 2523.*) But the soul of this human principle being Jehovah, it was impossible but what he must overcome, and in every conquest totally expel the evil or overcome the hell; therefore it is that the regenerate having overcome in temptation, is never assaulted by that particular evil again.

Thus the Lord put off the human principle from the mother, and made it divine, not by separating it from himself, but by reducing to order the disorder of the evil and the false; and as that disorder received from the mother was totally expelled, the effects must consequently extend to the material body of flesh and bones, so that in no respect, after he had perfectly glorified his humanity, was he the Son of Mary, but the Lord Jehovah, even as to his external man. *Arc. Cæl. n. 1603, 2083.*

But in answer to his objection taken from n. 35 of the *Doctr. of the Lord*, I would just beg leave to say, that as

every substance flows from the divine substance, so also does human nature, even in its evil form; not that the substance, as coming from the Lord, is evil, but the form that is induced upon it makes it evil; therefore, to reduce this form from the evil and false to the good and true, was the work of salvation, and this the Lord completed with infinite perfection in his own humanity, and consequently when the material humanity was resolved into the first principles of human nature, that is, the divine humanity; or in other words, the divine humanity pervaded the whole of the human nature, and made it divine, when it had made room for itself, by extirpating the evil recipient forms.

It appears, therefore, very clear to me, that by putting off the humanity from the mother, is evidently meant the conquering and expelling the evil; and by putting on the humanity from the father, is bringing the first principles of human nature, or the divine human, into the ultimates; thus by expelling the evils, room was made for the divine human, or Jehovah, to take place, and form a divine natural; and this sense will appear evident, if he attentively reads that same n. 35 of the *Doct. of the Lord*, especially the sentence that begins at the bottom of the 53d page, and ends at the top of the 54th.

I know not whether the above thoughts are worthy a place in your Magazine; for though I have wrote a great many words, I clearly perceive I have said nothing to the purpose, when compared to the infinitely divine subject; and therefore I can, from a heart-felt sense, with the greatest propriety, subscribe myself

July 8, 1791.

IGNORAMUS.

P.S. Excuse me if I just observe, respecting n. 2159 of *Tr. Cæf.* where it is said, "that he put it off and made it fine:" these words, four lines lower in the same number, VOL. II. No. 17, R r are,

are, I think, fully explained, where it is said, that "he entirely expelled it, insomuch that nothing remained of the infirm or hereditary principle derived from the mother; yea, at last nothing which was from the mother remained, so that he put off every thing maternal, to such a degree as to be no longer her Son." But I think a serious perusal of the following numbers will elucidate the above ideas: *Arc. Cael.* n. 1668, 1690, 1725, 1729, 1733, 1737, 1813, 2025, 2083, 2657, 2776: very many others might be produced, but I think these are quite sufficient.

LETTER III.

To the EDITORS.

GENTLEMEN,

I Present you the following observations, as an attempt to reconcile the apparent contradictions in E. Swedenborg's *Doctrine of the Lord* mentioned in your last; if they give any light to the subject worth your attention, and the propagation of the blessed truth, it is well.

Jehovah is from eternity a divine celestial and spiritual human being, or mind and form, who, to effect the divine work of our redemption, procured a divine natural human mind and form, and the order and process of this divine work may in a small degree be thus expressed. The divine celestial and spiritual human, or God from eternity, was by conception manifested in the lowest parts of human nature, and the infirm body derived from the Virgin, was tainted with hereditary evil, consequently merely natural and finite: now what is natural and finite, can never be changed into divine and infinite qualities; nor what is infirm and tainted with evil, changed into perfection and goodness itself: no! but this body and the natural mind in it's disordered

was the medium by which the divinity approached man, and infernal spirits, and subdued them to obedience by his divine power thus manifested. Now every act of the divinity in the nature he had assumed, which tended to the redemption of man, removed and dispersed something of those defilements, which were in the natural properties he derived from the Virgin, and introduced something at the same time from the divine nature, which constituted the divine natural human, until by degrees, from infancy to his ascension into heaven, he had removed all that was derived from the Virgin, or pertained to the infirm humanity; and had introduced all that related to his divine celestial and spiritual, into the divine natural mind and form; for as every man contains his will and understanding, and induces mind and form agreeable thereto, so the Lord's acts of redemption being from the divine love by the divine truth, required a divine natural mind and form also. Thus the Lord was not only conceived of Jehovah, but born of him, and his acts of redemption and glorification constituted this new birth; and as man's new birth is progressive, so also was the birth of the Lord's divine natural humanity. See *Arc.* n. 2628. *Ang. Wisd.* n. 230, 234. Hence that the Lord made the humanity derived from the Virgin, divine, an apparent truth; but that he dispersed every thing derived from her, and subdued hell into obedience, and thus made his divinity natural human, and that his natural humanity is the divine in himself, who was, and is, and is to be the Almighty, is a genuine truth. See Mr. Hartley's *Queries*.

It appears necessary, in order to receive this author's (Swedenborg's) meaning, as he often saith himself, to be careful not to think of those spiritual and divine secrets in time and space, but from spirit. Now as every expression in natural language must be in time and space, or

fall in t expressions proper to ideas of the natural mind, we should avoid confining his meaning within the narrow limits of literal expression, either in the original or translations therefrom; for by so doing, we only take the literal, but lose the sublime sense of this most valuable author. He often speaks of appearances of truth, that it is not hurtful to remain simply in the belief of them; but to confirm such, they become falses, and we lose much heavenly communion with the blessed in the other world, if we come short of that sense in his writings, which is above time, space, and worldly circumstances.

It is well to be noted, that the spiritual world communicates with the natural only by correspondences, and not by continuity. Every divine work, as coming from an infinite principle, can never be comprehended by a finite capacity; hence we shall find the same inexplicable difficulties, as to a full comprehension of the work of redemption, and the Lord's glorification thereby, as in creation, regeneration, and providence; for although none of these can be fully known by angel or man on earth, yet sufficient may be known of them to excite love, gratitude, and conjunction with our Creator and Redeemer, in every truly penitent and obedient heart; and this is the final end of our being, and of all things that are from God-Man.

M. B. G.

* * * *

IN addition to the above very sensible and judicious remarks of our correspondents, it is certainly unnecessary to state our own sentiments; particularly as the subject has been already treated at such length in the present Number. We shall therefore only refer our readers to the first volume of this Magazine, page 70, where the *Maternal Humanity* is spoken of, and shewn to be totally distinct from the *Divine Humanity*.

A New

NEW DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. *Interpersed with occasional Remarks.*

[Continued from p. 230.]

ALTITUDE, in the spiritual sense, denotes the degrees of good and truth. In an opposite sense, it signifies the evil of self-love, or pride of mind.

Degrees are of two kinds, the one having respect to longitude and latitude, and the other to *altitude* and depth. Degrees of this latter kind differ exceedingly from those of the former kind. Degrees of longitude and latitude are what succeed from the middle to the peripheries; but degrees of *altitude* proceed from things interior to things exterior. The former degrees, namely of longitude and latitude, are degrees which decrease gradually from the middle to the peripheries, by way of *continuity*, just as light decreases from the flame until it is lost in obscurity, or as the sight of the eye, which is clear and full while directed to objects that are near at hand, loses itself in the view of distant objects; but degrees of *altitude*, which proceed from what is inmost to what is outermost, or from what is highest to what is lowest, are not continuous, but *discrete*; being like the inmost parts of a seed in respect to it's exterior parts, or like the inmost things of a man in respect to his extreme parts, or like the inmost of the angelic heaven in respect to it's external. These degrees are distinct like the cause producing, and the thing produced; and whatever is in the interior degree, is more perfect than that in the exterior degree, having no other likeness unto it than what is effected by correspondences. Hence it is, that they who are in the inmost heaven, are more perfect than those in the middle heaven; and those again are more perfect than the angels in the lowest heaven. The case is the same with a man, in whom the kingdom of heaven is established; what is inmost in him is in a more perfect state,

6 than

than what is mediate ; and this again is in a more perfect state than his ultimates or externals ; and in such a man his intimates,* mediates, and ultimates, are consociated and conjoined solely by correspondences.

They who have no perception of these degrees, cannot possibly understand the difference between one heaven and another, nor between the interior and exterior faculties of man, nor consequently between the soul and the body. Neither can they at all comprehend what is meant by the internal sense of the Word, and how it differs from its external sense ; nor yet the difference between the spiritual and the natural world ; nor indeed can they understand what is meant by correspondences and representations, or whence they take their origin ; and scarce do they know the meaning of influx. Sensual men do not comprehend these distinctions and differences, for they suppose, that all increase and decrease is according to degrees of continuity ; and therefore some ignorantly imagine, that the soul is nothing more than matter highly purified and refined : thus they stand as it were out of doors, and at a great distance from true wisdom.

Wherever mention is made in the Word of *altitude*, or *height*, something more or less *interior* is thereby signified, and consequently something more or less perfect. Hence it is, that the Lord in the Word is called the *Most High*, he being essential perfection, essential intelligence and wisdom, and essential good and truth : and hence it is, that heaven is said to be on *high*, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord. For the same reason also it is said, that hell is in the *depth*, or *below*, because in it there is no perfection, no intelligence or wisdom, and no good or truth.

[*To be continued.*]

The

* We are under the necessity of adopting such expressions as *intimates*, *mediates*, and *ultimates*, in order that the idea of their relative significations may be more strictly conveyed ; although we are sensible, that to some readers such terms may appear rather new.

The following Lines, written by PHILIP FRENEAU, are taken from an American Newspaper, entitled The Freeman's Journal, printed by Francis Bailey, in Philadelphia.

On the Honourable Emanuel Swedenborg's UNIVERSAL THEOLOGY.

IN this choice work the curious eye may find
The noblest system to reform mankind,
Old truths confirm'd, that sceptics have deny'd,
By most perverted, and which some deride.
Here, truths divine in heavenly visions grow
From the vast *influx* on our world below ;
Here, like the blaze of our material *sun*,
Enlighten'd reason proves, that GOD IS ONE.—
As that, concenter'd in itself, a sphere,
Illumes all nature with it's radiance here,
Bids tow'rd itself all trees and plants aspire,
Awakes the winds, impells the seeds of fire,
And, still subservient to th' almighty plan,
Warms into life the changeful race of man ;
So, like that sun, in heaven's bright realms we trace
One power of LOVE, that fills unbounded space,
Existing always by no borrow'd aid,
Before all worlds, eternal, and not made ;—
To that indebted, stars and comets burn,
Owe their first movement, and to that return :
Prime source of wisdom, all contriving mind,
First spring of reason, that this globe design'd,
Parent of ORDER, whose unwearied hand
Upholds the fabric that his wisdom plann'd,
And it's due course assign'd to every sphere,
Revolves the seasons, and sustains the year ;

Pure

Pure light of TRUTH! where'er thy rays combine
Thou art the substance of the power divine!
Nought else on earth that full resemblance bears,
No sun, that lights us thro' our circling years,
No stars, that thro' yon heavenly mansions stray,
No moon, that glads us with her evening ray,
No seas, that o'er their gloomy mansions flow,
No forms beyond us, and no shapes below.

Then flight, ah! flight not this instructive page
For the low follies of a thoughtless age;
Here, to the truth by reason's aid aspire,
Here, the gay visions of the blest admire;
Behold that heaven, in these neglected lines,
In whose vast space perpetual day-light shines,
Where streams of joy thro' plains of pleasure run,
And night is banish'd from so bright a sun.

Plung'd in that gulph, whose dark unfathom'd wave
All tongues and nations to destruction gave,—
Here, man no more disgrac'd by death appears,
Lost in dull slumbers thro' a waste of years—
No empty dream, or still more empty shade;—
Remains the substance, but the form decay'd;
Sees what he saw, knows what before was known,
The same ideas, but more perfect grown.

Where parted souls with kindred spirits meet,
Rapt to the bloom of beauty, all complete,
In that celestial, vast, unbounded sphere,
Nought there exists but has it's image here!
All there is MIND—that intellectual flame,
From whose vast depth Platonic visions came,
In which creation ended and began—
Flows to this abject world, and beams on man.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For AUGUST, 1791.

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A SOCIETY OF GENTLEMEN.

L O N D O N:

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[PRICE SIXPENCE.]

THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
TO CORRESPONDENTS.
Heaven and Hell

IN Answer to *Ignoramus*, we inform him, that any Communications forwarded by the middle of the Month, will in general be in good Time for Insertion.

The Letter signed *M. B. G.* concerning the Propriety of abiding in the Forms of the Old Church, will appear in our next.

The Subject, on which *M. N. C.* writes, we consider as too indelicate to have a Place in our Magazine.

We have received the Letter from *S. B. Irland*, of Dublin.

R. M.'s second Letter is intended for Insertion in the next Number.

THE NEW
MAGAZINE *of* KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.

TRUE STATE *of the* PRESENT CHRISTIAN
CHURCH, *so called.* By a Lover of God, the Truth,
and all Mankind.

[Continued from p. 244.]

NOW, having thus far described and shewn the doctrine of the church, it must be manifestly clear, that not one the least grain of consolation, real comfort, or rest, can be drawn from any of these doctrines; or from all of them together, by the sincere, simple, meek, dove-like principle of the soul, when first awakened to a sense of its imprisonment and misery, and an earnest desire after its enlargement and happiness. For when it flutters forth, and is among these desolating waves of error and falsity, which as a mighty torrent or destructive flood have deluged

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the whole world, or truth; it can find no stay, no rest for the sole of it's foot; but on the contrary, all that inward anguish, distress, perplexity, fear, and torment, so heavy and grievous, the like of which was not known before, since the creation of the world; which we are told would possess the hearts of men in those days, that is, in that state of the church which was speedily hastening even so great and grievous, that were that state to continue without being shortened, that is, changed, no flesh could be saved; for in those days, or in that state, (for days signify state) no flesh is, or can be saved; but for the elects sake those days are shortened, that is, that state is changed. The elect signify those who live in charity with each other during their life in the world; for such only are elected to eternal happiness after death. These are the chosen seed, the true invisible church of Christ. But to return to the outward visible church.

We will mention only one more of it's doctrines, and in that include all the rest; and that is salvation by faith alone.

This doctrine is raised and built upon that grand foundation, the doctrine of three gods, and has spread itself throughout the whole: being almost universal in the christian church (so called), but most enforced, maintained, and insisted on in that part called Reformed; and is the principal and fundamental doctrine taught by the modern reformers, and gaineth acceptance where-ever it cometh; and no wonder, for this doctrine must be readily embraced, as being very full of comfort and consolation; for as no comfort could be drawn from any, or all of it's other doctrines, the church could not have nourished any children, could have brought up no sons; but must have remained as a woman without breasts, whose offspring perisheth as soon as brought forth: but this doctrine of salvation by faith alone is the breasts of comfort and consolation (although entirely dry)

from

whence her children draw all their nourishment, spiritual strength, consolation, and happiness. For instance: When any one is enabled to believe, that the Son, or second person in the Godhead, has suffered and died in his stead, to appease that anger, wrath, and indignation, which he has been told his sins had raised and caused in the Father, the first person, and to satisfy divine and infinite justice, all is well; the work is finished, the man is saved, or certainly will be when he dies, if he continue thus to believe.

Again: When another child is brought forth, and is enabled to believe that he is one of those which were elected and inevitably decreed to be saved in the covenant between the three gods, or different persons in the Godhead, this is salvation; here likewise the work is finished, and salvation is of faith alone.

There is now no more to be done in this great work, only that this faith be kept in exercise in order to glorification; believing in the imputation of Christ's personal righteousness, which, at the dissolution of this earthly body, will, as a garment, be put upon the soul, to cover it's deformity, and hide all it's blackness, impurity, and filthiness. These are some of the excellencies of that faith now preached. Such excellent things are said of this faith, that it is often spoken of as the Saviour itself; and men are frequently called upon to believe, and they shall be freely justified; to believe, and they shall be fully sanctified; to believe, and they shall be glorified.

In this doctrine we are taught, the Lord God, Creator and Saviour of the world, merited salvation for his people, that is, deserved to have it of his Father for them; and that he wrought out a complete righteousness (by his personally fulfilling the law) for them; which the Father imputeth to all the elect, or to all that lay hold on it by this faith: and further, that the Saviour, or second person, purchased

chased the Holy Spirit of the Father for his people. Now this unavoidably begets in the mind an idea of one God purchasing a second or another God, and paying for him the price of his blood to a third, and then freely giving away the purchase.

There are other monstrous opinions and conceptions founded upon, or rather generated from the former doctrines, relating both to God and man, too numerous to be mentioned, and unnecessary to refute: and I think it must be confessed, by all who have received this doctrine, if they would speak honestly, that their conceptions of the one God, Lord, and Saviour, are dark, confused, contradictory, strange, low, and gross; for we often hear such shocking falsities of the great Jehovah, that are enough to make a wise heathen shudder: and well may the heathens and others say, 'The christians are most ignorant of the true God of any people in the world, for they worship three gods.'

But I will proceed to shew in a few words, that the faith now preached is false, consequently no faith at all. For the doctrine of justification and salvation by faith alone, doth, in it's real nature and tendency, deny and exclude charity or love, which is the spring and source of good works.

Now the very essence and substance of faith is truth; and good is the very essence and substance of love. It is impossible that truth should be separated from good; for they are eternally one: therefore, that faith, which is separated from love or works of charity, is separated from good; consequently is not truth; it cannot be faith, but is falsity, that is, a false notion. So it clearly followeth, that as this is not faith, but a groundless notion, it can produce no good; it serveth only to quiet present fears and apprehensions; no substantial good, but only an airy, shadowy,

visionary

tionary one ; no real, inward, permanent happiness ; but that it can afford, or can be derived from it, differeth as much from that which is real and substantial, as the representation of birds and fruit in a picture differs from the real

Now this cannot be otherwise ; for these false notions being opposite to the truth, they must be opposite to christianity, which is the truth, or in the truth ; and, according to their own nature and property, are opposite to all that is of truth and love, and powerfully tend to hinder and prevent the whole work of salvation. For they continually seduce and enjoin man to rely on something at a very great distance, separate from himself, something done for him for his salvation, (although this something is nothing but a false invention,) while he remains the very same creature, unchanged, unsaved ; just as much under the power and dominion of evil, as before he had these notions.

From whence it undeniably followeth, that the preachers of these doctrines are totally ignorant of what salvation is, and what man is to be saved from ; and therefore blindly lead their brethren.

Now truth itself assureth us, that man's salvation, recovery, or redemption, is, and can be, nothing less than a new birth, his being regenerated, which is the same as new created : a new birth from the second Adam ; a new, holy, spiritual creature, raised out of, or generated from, that corruptible seed of the paradisiacal pure human nature, innate in every man, in union with the divine. It is a recovery of that pure, perfect humanity, that was at first brought forth by the holy Lord God, bearing his express image ; but lost at the fall, in the rubbish of the spirit and life of this world, and in the predominant properties of evil seed of the serpent. It is an inward, new, divine, heavenly life, such as man was first created to, which life is supplied

supplied and supported by the Lord, the bread of life and fountain thereof. But this new divine life cannot be raised without a death to, and loss of, this outward, selfish, earthly, fleshly life; which he got at the fall, when he lost his divine heavenly life; therefore it is unchangeably fixed in the nature of things, that there is no regaining that divine heavenly life, without losing this earthly, selfish, beastly life, which he must voluntarily give up as he first chose; for he that will save this earthly life, must lose his heavenly eternal life.

Herein lieth the reason and necessity of all that self-denial and mortification which the gospel enjoins, without which there is no salvation. This beastly nature must be sacrificed, we must be crucified in our fleshly, earthly will, and desire, or we cannot rise to a new life.

From hence it is clear, that the whole work of man's salvation must be wrought within himself; it must be performed in him, and upon him, and no where else. From hence it must also be self-evident to all who have any true knowledge of themselves and God, that the doctrine of justification and salvation by faith alone, is false, and no faith at all. For it not only teacheth men to rely on something done without them, done for them, and separate from them; but it plainly and directly opposeth, hindereth, and preventeth, sets aside, and renders useless, all repentance, self-denial, regeneration, a new, inward, divine, spiritual nature, from which arise works of charity, which is love; so that it opposeth the whole work of salvation.

[To be continued.]

INDICATION of Baron SWEDENBORG'S WRITINGS,
in Answer to the Rev. Mr. JOHN WESLEY.

[Concluded from p. 261.]

YOU further say, p. 496, "The *grand error* which we learn from his whole work is, that *there are not three Persons in One God.*" This, I apprehend, so far being the *grand error*, is the *grand and fundamental* that pervades the whole of his writings, in which he so ably confuted the idea of a Trinity of Persons, and clearly and fully established the unity of God both in essence and in person, that with every rational and candid and no subtlety of reasoning, or cunning arguments in favour of a Plurality of Persons, can hereafter have any weight. Of this, Sir, you yourself seem sensible, for at the conclusion of your remarks in page 498, you say, "For the term *person* I contend not. I know no better. If any man let him use it." Your inconsistency, however, is very evident: "the *grand error* (you say) we learn from his whole work is, That there are not three persons in one God." It is first his *grand error* to deny three persons; and then you contend not for it! This must be curious, and incomprehensibly so, I think.

In page 550, you make the following quotation from Swedenborg:

"The passion of the cross was the final temptation which the Lord endured as the *grand prophet*. And it was the means of the glorification of the Humanity; that is, of it's union with the Divinity of the Father."

After which you immediately say, "No. There is not a word in all the Bible, concerning any such union of the Humanity of Christ, with the Divinity of the Father."

Now, Sir, if you had read one single page of the Bible with

an enlightened understanding, you would have seen that in a supreme sense it related solely to the Lord, and to the union of his Humanity with his Divinity. But as you say you cannot discover in the Bible any such union of the Humanity of Christ, with the Divinity of the Father, it is plain, that you do not believe he is one with the Father, although he himself expressly declares that "he and the Father are one, and all that the Father hath are his," which is meant, that all the Divinity belonging to the Father, belongeth also to the Humanity.

It would answer no valuable end to follow you through all the remarks you have made in your Magazine; the greatest part of them carry along with them their own confutation; and it only requires a person to examine the passages you have quoted from Swedenborg, by comparing them with the same passages as they stand in his own writings, to be completely satisfied of the injustice you have done him in almost every instance. I shall therefore only take notice of another passage in your Remarks, and leave every reader to judge for himself what credit is to be given to a man, who does not hesitate to *misrepresent* not only the Baron's writings, but even the Word of God itself.

Page 61 r, you bring this quotation from the Baron: "The form of God is truly and verily human; for God is true and very Man."

And then you immediately add, "But the scripture says, 'God is not a man,' Which shall I believe, the Bible, or the Baron?"

The passage in the Bible which you here allude to, is Numbers xxiii. 19, where it is said, "God is not a man, that he should lie, neither the son of man, that he should repent." Also in 1 Sam. xv. 29, it is said, that the "Strength of Israel (meaning the Lord) is not a man, that he should repent." By omitting part of the sentence,

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ould have your readers believe, that it is the doctrine of
Bible, that God is not a man, or in a human form;
as the obvious meaning of both passages is, that God
not subject to the changeableness and infirmities of man;
therefore it is said, that he is not a man *that he should*
repent; that is, he is not a man as to such mutable
infirm properties: but to infer from hence, or to in-
fer, that he is not a Man in other respects, namely as
form, perfection, and essence, is diametrically opposite to the
tenor of scripture, and also to the church which de-
clares, that in Jesus Christ *God is Man, and Man is God.*

To the EDITORS.

GENTLEMEN and BRETHREN,

THE readers of your valuable Magazine are presented,
in what follows, with the sixth proposition from the
manuscript of that truly honourable servant of the Lord,
 Emanuel Swedenborg; viz.

That there is in the Old Church no Knowledge of Redemption.

The ideas (if such they can be called) of the Old Church
were, that God the Father was angry with mankind, con-
demned and sentenced them all to hell for the sin of Adam;
that the Son, born from eternity, consented to take the
curse upon himself, to be crucified, and the condemnation
to fall upon him; and that by this means the Fa-
ther was reconciled, and passed an act of pardon upon all
whom he should impute his Son's righteousness; but
that all others must continue children of wrath, as was be-
fore decreed. That the above is neither scriptural nor
rational, we doubt not will shortly appear to all whose life

is good, and who are desirous to receive truth for it's own value, for their present happiness and eternal felicity.

We now attempt to shew from the holy Word, that real redemption consisted in bringing the hells into subjection, and the heavens into order; and without such redemption no man could have been saved. "Now is the judgment of this world, now shall the prince of this world be cast out," John xii. 31. "The Prince of this world is judged," John xvi. 11. "Be of good cheer, I have overcome the world," John xvi. 33. By our Lord overcoming and judging the prince of this world, is signified his victory over the hells; it being self-evident that Jehovah God in the Humanity never fought against the material earth; but that he fought against and overcame all manner of evils and falses: therefore he is called a mighty man, and a man of war, Isa. xliii. 1 to 9. Psalm xlv. 3 to 7. Isa. xlii. 13; chap. ix. 5. Psalm cxxxii. 2. Isa. lix. 16, 17, 20: it is thus said his arm brought salvation, and his righteousness it sustained him; for he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak, and he came as a Redeemer to Zion. And that the infestation of the hells did arise to heaven, is evident from these words in Luke x. 18. "I beheld satan as lightning fall from heaven." That by the subjugation of the hells the heavens were restored to order, may be seen, Psalm ciii. 19, "The Lord hath prepared * his throne in the heavens." That Jehovah, who was from eternity, was also Redeemer in time, may be seen, Isa. xlv. 24, "Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things." Also Isa. xlv. 18; chap. ix. 6, 7. Matt. i. 23. Hosea xiii. 4. Isa. xlvii. 4. Psalm xix. 14. Isa. xlviii. 17.

Agreeable

* This word in the original signifies also to make sure and firm.

Agreeable to the above declaration from the holy Word, in the language of the Hon. Emanuel Swedenborg; see *True Christianity*, Rel. n. 115 to 137, wherein he particularly remarks that real redemption consisted in bringing the hells into subjection, and the heavens into order, and thereby preparing the way for a New Church; and that without such redemption no flesh could have been saved, nor could the angels have remained in a state of integrity; in which the unprejudiced reader will find full satisfaction both from rational arguments, from the holy Word, and from experience. That the Lord in his humanity fought against the hells, from his divine love to mankind, *Arc. Cael.* n. 1690, 1811, 1812, 1813, 1820. That the last temptation which the Lord endured was in the garden of Gethsemane, and on the cross, at which time he gained a complete victory over, and subdued the hells, and glorified his humanity, *Arc. Cael.* n. 2279, 10659. That it was not possible for the Lord's divinity to be tempted, *Arc. Cael.* 2279, 1414; therefore he assumed from the mother an infirm humanity subject to temptations, *Arc. Cael.* n. 1414, 9315. The same language is used in *The New Jerusalem and its Heavenly Doctrine*, n. 293, 294; and also the work entitled, *The Doctrine of the New Jerusalem concerning the Lord*; in all which works the reader will find a multitude of quotations from the holy Word, to prove every assertion which he makes. It hath been asserted and proved above, that real redemption did not consist in the passion of the cross, but in bringing the hells into subjection, and reducing the heavens to order. This was the completing or finishing of redemption. Thus the Lord having passed through all the states of glorification, fully cleared and opened a way to heaven, that the divine influx or the Holy Ghost could descend to men on earth, whereby they might be enabled to approach

unto,

unto, and worship the Lord God the Redeemer in his glorified Humanity. How plain is it, therefore, both from the holy Word, and from sound reason, that Jehovah God took upon himself human nature, for the purpose of rescuing mankind from the powers of hell, and elevating them to himself in heaven! And as this was done out of pure mercy to the whole human race, it follows, that redemption did not consist in the passion of the cross, nor in any atonement made to an angry or offended Deity, for no such atonement was necessary to a God of love. Hence also appears the truth of the proposition, *That in the Old Church there is no true knowledge of redemption.*

JAMES HAGGAS, *President.*
Kighley Temple, S. HAMMERTON, *Secretary.*

July, 1791=35.

ABRAHAM MAUD, *Treasurer.*

**An AUTHENTIC DESCRIPTION of HELL, and
HELL-TORMENTS.**

[Concluded from p. 265.]

NOT far from the filthy Jerusalem there is also another city, which is called the Judgment of Gehennah; in this city are those, who claim heaven to themselves by virtue of their own righteousness, and who condemn others that do not live according to their phantasies: between this city and Gehennah there appears as it were a bridge, tolerably handsome, of a pale or greyish colour; at this bridge is placed a black Spirit, whom they are afraid of, and who preventeth their passing over, for on the other side of the bridge appeareth Gehennah.

They who in the life of the body have made pleasure their end and aim, and have loved nothing so much as to indulge their

natural propensities, and to live in luxury and festivity,
 only for themselves and the world, without any re-
 gard to things divine, and void of faith and charity, these
 after death are at first introduced into a life similar to what
 they had lived in the world; there is a place in front towards
 the east, at a considerable depth, where all is pleasure, sport,
 dancing, feasting, and merriment; to this place such spirits
 are conveyed, and then they know no other but that they
 are still in the world; but after a short time the scene is
 changed, for then they are carried down to the hell which
 is beneath the back-parts, and which is merely excrementi-
 tious; for such pleasure, which is merely corporeal, is in
 another life changed into what is excrementitious; I have
 often seen them carrying dung, and bemoaning themselves.
 Such of the female sex, as from a low and mean condi-
 tion have become rich, and in consequence of the haughti-
 ness thence conceived have given themselves up entirely to
 pleasures, and to an idle and delicate life, lying in state like
 queens, and delighting to preside at the tables of luxury and
 dissipation, without regard to other concerns, these, when
 they meet in another life, have miserable quarrels one
 amongst another, beating, tearing, and pulling each other
 by the hair, till they become like so many furies.

But it is otherwise with those who are born to the plea-
 sures or delights of life, and who from their infancy are
 brought up in such things, as is the case with queens, and
 with others of noble parentage, and likewise with the rich;
 notwithstanding the pleasures, refinements, and
 splendors in which they live, are amongst the happy in
 another life, if so be they have lived at the same time in
 love towards the Lord, and in charity towards their neigh-
 bours; for it is a false idea to think of meriting heaven by a
 total separation from the pleasures of life, from prehe-
 mence, and from wealth, and thus by sinking into wretch-
 edness;

unto, and worship the Lord God the Redeemer in his glorified Humanity. How plain is it, therefore, both from the holy Word, and from sound reason, that Jehovah God took upon himself human nature, for the purpose of rescuing mankind from the powers of hell, and elevating them to himself in heaven! And as this was done out of pure mercy to the whole human race, it follows, that redemption did not consist in the passion of the cross, nor in any atonement made to an angry or offended Deity, for no such atonement was necessary to a God of love. Hence also appears the truth of the proposition, *That in the Old Church there is no true knowledge of redemption.*

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They who in the life of the body have made pleasure their end and aim, and have loved nothing so much as to indulge their

their natural propensities, and to live in luxury and festivity, being only for themselves and the world, without any regard to things divine, and void of faith and charity, these after death are at first introduced into a life similar to what they had lived in the world; there is a place in front towards the left, at a considerable depth, where all is pleasure, sport, dancing, feasting, and merriment; to this place such spirits are conveyed, and then they know no other but that they are still in the world; but after a short time the scene is changed, for then they are carried down to the hell which is beneath the back-parts, and which is merely excrementitious; for such pleasure, which is merely corporeal, is in another life changed into what is excrementitious; I have here seen them carrying dung, and bemoaning themselves. Such of the female sex, as from a low and mean condition have become rich, and in consequence of the haughtiness thence conceived have given themselves up entirely to pleasures, and to an idle and delicate life, lying in state like queens, and delighting to preside at the tables of luxury and refinement, without regard to other concerns, these, when they meet in another life, have miserable quarrels one amongst another, beating, tearing, and pulling each other by the hair, till they become like so many furies.

But it is otherwise with those who are born to the pleasures or delights of life, and who from their infancy are brought up in such things, as is the case with queens, and with others of noble parentage, and likewise with the rich; these, notwithstanding the pleasures, refinements, and splendors in which they live, are amongst the happy in another life, if so be they have lived at the same time in faith towards the Lord, and in charity towards their neighbour; for it is a false idea to think of meriting heaven by a total separation from the pleasures of life, from prehemipence, and from wealth, and thus by sinking into wretchedness;

edness ; for the renunciation of pleasures, of preheminance, and of wealth, intended and signified in the Word, is to esteem them as nothing in respect to the Lord, and the life of the world as nothing in respect to heavenly life.

I have discoursed with spirits concerning this circumstance, that possibly few will be disposed to believe, that such and so many things exist in another life, by reason that man hath no other conception concerning his life after death, but what is most general and obscure, which is next to none at all, in which they have confirmed themselves by this consideration, that a soul or spirit is invisible to the bodily eyes ; nay, the learned, although they maintain the existence of the soul, or spirit, yet adhering to fictitious expressions and terms, which rather obscure the understanding of things, yea, even extinguish it, and being immersed in selfish and worldly pursuits, seldom believe the general idea concerning another life, and have less faith in heaven than the ignorant have. The spirits with whom I conversed were much surprized that this should be the case with man, when yet he is well aware, that in nature, and in every kingdom of nature, there exist so many wonderful varieties of things, whereof he is ignorant ; as for instance, in the human ear alone, the stupendous and hidden particulars whereof would fill a volume to recount them ; yet every one gives credit to the existence of such things ; whereas if any thing be said concerning the spiritual world, from which all and every thing in the kingdoms of nature derive existence, scarce any one believeth it, by reason, as was said, of a preconceived and confirmed opinion, that it is nothing because it is unseen.

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ESSAY on the COMMUNICATION between the
SOUL and BODY.

[Continued from p. 292.]

III. *That the Case is quite otherwise with the Brute Creatures.*

THEY who judge only by their bodily senses, are apt to conclude, that the brute creatures are endowed with will and understanding as well as men, and that the only difference between them in this respect is, that the latter have the gift of speech, and so are able to express their thoughts and affections by words, and the former only to vent them by inarticulate sounds; whereas the beasts have neither will nor understanding in a proper sense of these words, but only something analogous to them. The proper distinction of man is, that his understanding admits of an elevation above the affections and desires of his will, and from it's higher station can examine, judge, and controul them; but it is the property of the brute to be carried away blindly by it's natural propensities: therefore he only can truly be said to act in the character of a man, who keeps his will in subjection to his understanding, as it is the mark of a beast to have it's understanding, so called, subject to it's will or appetites. The conclusion to be deduced from hence is, that as the human intellectual faculty is receptive of the divine light, (which, though derived from God, yet has the appearance of being man's proper own, from the power of changing, combining, and analyzing his ideas) therefore his true understanding is a spiritual and vital principle; and the same may be predicated of his will, as being receptive of the influx of divine love; whereas those of the brute animals come under no such predicament; and hence it is, that they who think and act only from the natural impulse of their corrupt affections, are compared in

scripture to the brute beasts which have no understanding; and indeed all such in the other world, when seen at a distance, resemble them and act like them, only with this difference, that they might act otherwise if they would. But on the other hand, they who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. In beasts the intellect is never elevated above the will, so as to be able to direct or controul it, but always corresponds with it; now the will being from heat, and not from light, it is blind, and consequently the understanding in brutes, as not rising higher, is blind also, and therefore they neither know nor understand what they do; they act indeed, but then it is only from that lower kind of influx from the spiritual world (through the natural) which is called instinct, and has nothing in it of thought from intellectual knowledge in what they do, they being stimulated to action by the impulses of a natural love implanted in their nature by the Creator, and operating through the offices of the natural senses; whereas the mind of man has it's perceptions from the light of heaven, which renders him both rational and conversible, for it is an irradiation of the divine light that thinks, and thought that speaks. If it be objected, that brutes act more uniformly according to the laws of their nature than many men, and some of them in a way that approaches near to reason and morality; it is answered, that this arises from their understanding being constantly and regularly subservient to their will, according to their order in creation, which they never vary from, as men do through false reasoning and the fluctuation of their wills. Let it be observed here, that wherever the words WILL and UNDERSTANDING have been made use of in this section, with reference to brute animals, they are only to be understood by way of analogy or resemblance to those

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those faculties in the human mind. The actions of a beast, considered as thus destitute of intellectual knowledge, may be compared to a person walking in his sleep, when the will to motion is in exercise, but the use of the understanding is suspended; or to a blind man led along the streets by a dog: they may be likened to ideots, who, from custom and habit, can perform some things with great exactness; or to such unhappy persons, who, being deprived of their memory and understanding, yet know how to put on their clothes, eat, and answer many other calls of nature, from habit or a blind impulse of the will, without design or thought. From these similitudes, we may see the error of those who ascribe rationality to brutes, and discriminate them from the human species only by their external figure and want of speech; from whence they argue, that if man is immortal, so are they, and that if they have no existence after death, so neither has he; besides many other groundless surmises proceeding from a total ignorance of the nature of the human will and understanding, and the scale of man's ascent to heaven.

XIV. *That there are three Degrees both in the Spiritual and in the Natural World, hitherto unknown, according to which the Laws of Influx have their Operation.*

In the method of investigating causes from their effects, we make use of two kinds of degrees, whereby to estimate things; the one is expressed by order, as prior and posterior; the other by condition or quantity, as greater and less. Those degrees which distinguish by order, are called degrees of altitude, and also discrete or disjunct; and those which distinguish by condition or quantity, as greater and less, are called degrees of latitude or continuous: the former is expressive of a thing generated from another similar to it, but not the same, as a nerve consists of fibres, and fibres of

fibrillæ, &c. The latter expresses the modality of a thing of the same degree of altitude, according to it's increment or decrement in length, breadth, &c. as a column of air, æther, &c. greater or less. Now all things, both in the spiritual and natural world, come under the predicaments of these two kinds of degrees, whether they be of the animal, vegetable, or mineral kingdom, and also the expanse of the atmosphere in it's whole extent from the sun to the earth. There are three distinct atmospheres according to the degrees of altitude [discrete] both in the spiritual and in the natural world, and that because each of them has it's proper sun; those of the former are spiritual substances, like the source they proceed from, and those of the latter material; and as these atmospheres are both the vessels and vehicles of light, it follows that there must be three different degrees of both. Now as in the spiritual world light, in it's essence, is wisdom, and heat love, as was shewn before, consequently there are three degrees of wisdom, and three degrees of love, which constitute three degrees of life, differently graduated according to the different mediums they pass through. The conclusion from the foregoing premises is, that there are three angelical heavens; the highest (which is also called the third) in which are angels of the supreme order; the middle or second, in which are angels of the middle order; and the lowest or first, in which are angels of the lowest order. These heavens are distinguished according to the different degrees of wisdom and love in their respective inhabitants; for example, the angels of the lowest order are in the degree of scientific love, or that kind of love which is joined with the scientific knowledge of goodness and truth; the angels of the second order, in intellectual love, or that kind of love which is joined with intuition, or the clearest intellection of things good and true; and the angels of the third heaven are in the sapient or supreme de-

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gree of love, or love joined with wisdom, which includes the two former degrees, and consists in the most perfect application of them to all the offices and purposes of the angelical life, true wisdom consisting in the right exercise and practical use of intellection and science. As the angelical heavens are divided into three degrees, so also is the human mind, it being an image of heaven in the lowest form or scale of beings; therefore man is capable of becoming an angel of any of the three heavens, according to the degree of his reception of wisdom and love from the Lord; an angel of the lowest heaven, if in scientific love; an angel of the middle heaven, if in intellectual love; and an angel of the third heaven, if in sapient love. Hence it appears, that all spiritual influx descends from the Lord to man and into man, according to the three degrees before-mentioned, and is received by him according to his corresponding degree of wisdom and love. The knowledge of this doctrine of degrees is highly requisite at this time, when so many, thro' total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a covering of thick darkness, are unreceptive of spiritual light from above: no wonder that such fall into naturalism, (or that heathenish kind of philosophy which resolves all into nature) whenever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their inquiries to the subjects of heaven and immortality. In their vain reasonings on all such subjects, the fancied wisdom of these sciologists may be compared to the futile prognostications of those ignorant star-gazers, who, whilst they pretend to tell other men their fortunes, are ignorant of their own.

[*To be continued.*]

To

To the EDITOR.

SIR,

1. **I**T was extremely pleasing to observe in your Magazine for July, that the spirit of free inquiry, particularly on a very important subject, pervades that Number, which, it is to be hoped, will tend to settle, in the end, the minds of a considerable part of your readers, wherein the objections of *Sp. Novitius* latently consist. Your fifteen reasons for re-baptizing *deserve* attention. Your *motives* in promulging knowledge by this medium ought not to be disputed. The Magazine will be found very useful, if this candid manner be always strictly regarded. Our states vary, therefore I may not judge properly; but the publication has taken up my attention at this instant more than usual.

2. I am so far interested in the grand object which Emanuel Swedenborg had in view, and for which, I doubt not he had the best of reasons; when observing that every thing which moves the rational powers to exertion, is grateful to the Lord, and the inhabitants of the spiritual world, because men on earth are as the BODY, and they the SOUL; that I sincerely rejoiced that your last Number conveyed so many judicious remarks, particularly relative to the most sublime of all divine subjects, THE LORD'S GLORIFICATION. In the fourth book of the Angelic Wisdom, we find the angels lament, because they have scarce any footstool for their wisdom with men on earth, implying the possibility of a partial perception, at least of that knowledge with which they are ineffably illumed; and therefore to attempt to preclude the inquiry into that in which their happy spirits are, to all eternity, farther and farther enlightened, would be the same incongruous supposition that men generally have entertained; by limiting their inquiries to the investigation of mere material subjects, they have confined their ideas to *effects*, without knowing any thing of *causes*, which

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which we now see hath originated in the divine providence. Prophanation on the contrary would have rendered reformation and illumination impossible, and thus the knowledge of *causes*, that is, by the perception of *discrete* degrees, by which medium light is rationally given on this divine, this all-animating subject, would be obscured.

3. As all the doctrines of the New Church are founded on the laws of the divine influx received by man from God, according to his spiritual form and ability; so none can really call any part of this spiritual treasure his own. On any ground it is the gift of God. Mercy is the procuring cause: divine mercy is that by which we have any power to do or to think; hence all are edified according to the reception of each from the Lord alone.

4. The compass of your Magazine will not admit of a particular examination of what is adduced; but it should seem that the observations tend to suppose that either our Lord excluded (or expelled) the *whole* of the maternal principle derived from Mary; or that he only excluded the hereditary principle of *evil* derived from her, the pure part of the material body being still united to, or *ultimately* united with the divine.

5. Now without we advert to *primary* principles opened in the mind in *discrete* order, (not in *continuous* order, which the purification of the body implies,) we shall doubtless suppose on the one hand, that when the Lord had finished the work of redemption, he had no additional glory, no principle in act that he had not in potency before, no divine natural, no body, no nearer access in his approach to angels and men, no more actual power over hell than before he came into the world; or on the other, "THAT THE LORD NEVER PUT OFF ANY THING MATERIAL, BUT MADE IT SUBSTANTIAL, BY PUTTING OFF *humanum ex matre*," (or the human of the mother,) retaining the pure part derived from

from nature, which, it is supposed, was united to the divinity, because he shewed his hands and his feet, and said, "a spirit hath not flesh and bones, as ye see me have;" and did eat before his disciples, as well as conversed with two of them, in going to Emmaus, as if he were another man.

6. And whereas if the first supposition were granted, it follows that an angel and not Jesus himself appeared on his resurrection; since before his coming (though he always had a divine human, for if he had no *form* he could have no essence,) he could not appear, nor did he before appear to any man in the ultimates in his first principles, but by the medium of an angel, thus representing himself as God Man, because had he appeared himself, man on his approach could neither behold him nor live.

7. Hence it is evident, the first hypothesis is groundless and contradictory to the process of divine order, because Jesus himself as really appeared after his resurrection, as he did before his resurrection; no part of the body was left in the grave, for he said, "handle me, and see, it is *I myself*, a spirit hath not flesh and bones as ye see me have;" which agrees with the Theology, n. 188, that no such trinity was provided before, but since he came into the world; which corresponds likewise to the Doctrine of the Lord, n. 34, &c. which work is a complete arrangement of the subject in question, from first to last, and fully confirms the idea of the author in the Angelic Wisdom: Neither can his human body (says he) be thought great or small, or of any stature, because this also is of *space*, n. 285. A right attention to the predicate in the leading doctrines now revealed, prevents great perplexity and apparent contradiction; when this is regarded, all is harmony throughout. All are worthy of God, who hath revealed them to man for his eternal advantage.

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material, however altered from the human *maternal*, is united with the divine and become substantial, consequently divine, the same contradiction would inevitably follow, because whatever is of *matter*, is predicated of *space*, and it would then be lawful to oppose our author's demonstration of the Lord's human, as being to be comprehended without an angelic idea, ("If the thought be elevated (he says) into an angelic idea of God, as being a man, and the thought be removed from *space* as much as you can, you may come near the truth,") and hence the finite principle of man can be united, can be commixed with and transmuted into God, which is demonstrably impossible, vide Doct. of the Lord, n. 34 to 36. Hence it is not according to divine order, to suppose that matter or any pure *material* principle is so sublimed, rectified, or *substantiated*, by purification or transformation, that any part of finite or material substance can possibly be divine, or united to the divine, because the glorification would not then be from the Lord himself, but from another, that is, a creature; and hence it would follow that nature is God, which is altogether opposed to the whole principle of this glorious and blessed dispensation; nay, according to reason it would also be absurd.

9. Hence it is evident that neither did our Lord resume his former state prior to his birth, nor did he when glorified unite matter in any form to his divine principle. The first supposition not only destroys the principles of order in redemption, but the peculiar features of this dispensation; thus leading the mind back again from a visible to an invisible God. "The reason why this New Church (says he) is the CROWN of all churches that have heretofore existed on this earthly globe, is, because it will worship one visible God, as the soul is in the body:" Theology, n. 787. Whereas the latter supposition leads the mind to a natural or corporeal idea of the Lord, which is forbidden. See Ang.

Wisdom, n. 285; for if pure materiality could be united to Deity, how could the Lord come in when the doors were shut? how could he be omnipresent every where in his human form? how could he be life in himself and Jehovah God, if all were not excluded that was superinduced in this world? how could he be more glorious in the spiritual world now, if matter were the ultimate part of his glorified body, "which in itself (yet during his humiliation a receptacle of the divine) is dead." Angelic Wisdom, n. 234. Concerning his elevation, see John xii. 32.

10. Wherefore as neither of these hypotheses have any rational base whereon to rest, we shall at length be led to follow the certain proofs of our author in the Angelic Wisdom, for full satisfaction. Speaking of love and wisdom, that it is a substance and form, n. 40 to 43; (which theorem is the ground of that work,) and treating also of discrete degrees, n. 184 to 281, especially n. 233; it is shewn, that the divine natural existed in the divine before he came into the world, in POTENCY; but not in ACT, that is, until he was manifested in the ultimates of this world, and born of a virgin, n. 234. This our author illustrates by a variety of natural proofs, particularly in regard to fruits, eggs, &c. which exist by correspondence, see n. 205 to 208.

11. Now it is known, that the egg assumes the white from the yoke, and when it is excluded it is completely clothed with the shell. Apply this to the divine natural of the Lord, and we may perceive that the ultimate degree, which is distinct from the prior degrees, as in the egg, is produced from the inward of the divine, as in fruits, nuts, wood, stones, &c. each having a three-fold order, without any adventitious superaddition.

12. And whereas, unless the perception of the different degrees of order, together with the application to natural things,

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ings, (without which nothing is fixed in the mind*) be distinctly formed, it should seem, as in n. 184 to 191, we can comprehend nothing beyond effects, that is, of successive order. Hence if we consult the author's proofs in those sections, we may comprehend in the cause, the nature, in some degree, of the Lord's glorification and union with the divine, by simultaneous order, and correct our ideas; but there appears nothing like a *material* principle united to the divine in the above proofs; but the contrary, because it is said, that the Lord had the divine natural in POTENCY before he came into the world, unless indeed this POTENCY in the divine was material, which implies a contradiction; for it would then follow that D. P—— is *right* in making no distinction between spirit and matter; and that we are *wrong* in maintaining SPIRITUAL influx into MATTER now derived from the DIVINE HUMAN of the Lord's glorified body; which I am convinced any rational man will disallow.

These cursory reflections are made, that some more able pen may pursue the subject further, as the proofs concerning which, will be very satisfactory to many sincere persons in these parts, it having been much talked of heretofore, and they still wait for further elucidation.

Liverpool, *I am your's, &c.*

Aug. 8, 1791. R. M.

P. S. We have a very agreeable letter from some friends in Baltimore, Maryland, who have formed themselves into a Society of the New Church, and are reading the Universal Theology, now published at Philadelphia, with great satisfaction.

X x 2

To

* In my opinion, your definition is less obscure in page 70, than any where else; but therein it wants natural application, without which, our author (Angelic Wisdom, n. 139,) shews, it is not permanent in the memory; nor can it be so well understood. Hence, demonstration with natural is the mode adopted by our seer, and should we not follow him, who says, reasoning analytically of itself does not fix in the judgment the thing predicated?

To the EDITOR.

AS the hope of your useful publication chiefly aims at the dispelling of those thick Egyptian darkneses, in which the present Christian world is now so deeply immersed, I think it will not be unacceptable to those of your readers who are experimentally convinced of the real existence of these darkneses, if I present them with the two very remarkable passages I this morning met with in Emanuel Swedenborg's Spiritual Diary. In order therefore that truth may shine in all it's genial splendor, I beg you will insert the same in your next Number for the solid advantage of all who earnestly love the truth. I remain, Sir, their's, and your humble servant, for her sake,

Aug. 19,

1791 = 35.

BENEDICT CHASTANIER.

I find then at n. 4206 of the said Diary,

"*That evil punishes itself, and concerning permission.*" Which particular assertion is thus expounded by E. Swedenborg.

"It is evident from the order in which all things are kept, both in heaven and in hell, and of which I have spoken elsewhere, that it is so established, that every evil punisheth it's own self; and that of course evil itself must needs blot itself out, or be it's own destroyer; (*se delere debet*;) such is the order of things, and that is called PERMISSION. It is constant that that is a general law, as also that MUTUAL LOVE is it's own reward, and that it wills that it should fare with others as with it's own self." 13th of April, 1749.

Now, Sir, I would beg leave to ask of some of your readers, who have taken great offence at a late publication, which I shall never disown, nor even be base enough to repent of, whether from even a very slight consideration of the above

aphorism,

aphorism, it is not self-evident that the eternity of damnation (*as the thing is generally understood,*) is absolutely ridiculous, and completely exploded by our author; for what is damnation the natural consequence of? certainly that of evil, and if evil is it's own destroyer, as well as it's own constant punisher, can it then be eternal? But it is a received axiom in solid and sober philosophy, that (*sublata causa tollitur effectus,*) the cause once removed, the effect ceases, or is taken away. Now then, Sir, when evil has destroyed it's own self in the evil doer, individually considered, what ground shall damnation, evil's natural consequence, have in him to rest upon?—But I now pass to the second subject, which I wish to submit to your readers' most serious consideration; it regards all the different ages of man's life, whether short or of a long duration.

“5002. Every man's life is provided by the Lord, both as to duration, and as to it's mode; wherefore, from the very first infancy he is by the Lord directed to eternal life, so that the Lord's providence begins with man from the very first infancy.

“5003. If some die in infancy, others in childhood, others in youth, others in riper years, and others in the farthest old age, there are four reasons for all this: the first regards the use of men in this world with their fellow creatures: the second regards their use in this world with spirits and angels, with whom man is in communication as to his interiors, as long as he lives in this world, which is the universal termination of all things: the third regards man's own peculiar use in this world, either in order that he may be regenerated, or that he may be immersed into his own proper evils, lest they should be dormant, and should rush out in the other world, which then would prove but to his own eternal detriment: the fourth regards also the use in the other life, and after that to all eternity; for to every one shall be

allotted his proper place in the Grand Man, which place shall either be in heaven, or by opposition in hell, where again their various changes are properly equipoised, and he is there led of the Lord's own providence; this care is taken of the Lord's kingdom, whose safety is the object of his universal providence."

I will not at present venture any comment on any part of the above; but this I will remain satisfied to say, namely, that a due consideration of the few words contained in the numbers, will preclude all farther disputations on the topic of final restitution, salvation, &c. &c. &c.

B. C.

* * * * *

If any of our correspondents have any remarks to make on the above Letter, the subject is still open to their discussion. In the present Number we shall beg leave to add only the following observations.

We believe with Mr. Chaftanier, that the eternity of damnation, *as generally understood*, is not only exploded by Baron Swedenborg, but is in itself a most shocking and cruel doctrine. But how is this doctrine *generally understood*? Why, it is *generally* supposed, that the damnation of man is a *positive act* of an *offended God*, whom they conceive to be full of *vengeance* and *wrath*, on account of man's sins; than which supposition there cannot possibly be any thing more untrue: for the Lord is a God of *mercy* and *love*, and never can, consistently with his divine properties, punish any creature, no, not for a moment. Punishment is the *natural* and *unavoidable result* of *evil itself*, and comes *from itself*, and *not from the Lord*. Thus we see, that not even a *temporary* damnation, or a *moment's* punishment, is inflicted on any man by the Lord; much less an *eternal* damnation, by

way

way of *retaliation* for a few years spent in the delights and infirmities of evil; in this transitory life; and yet this is the idea generally entertained by the Christian world.

But notwithstanding this, we firmly believe, according to the *positive assertions* of Baron Swedenborg, and the true nature of evil, *considered in itself*, that DAMNATION IS ETERNAL; or in other words, that the lust of doing evil will *never be extirpated* from the breast of a lost spirit in hell; although we admit, that it will be *checked and suppressed* by punishments, which then immediately *cease*, as soon as the lust of doing evil is suppressed from rushing into *action*. But still this lust *lurks* within, and after a time, when the punishment is forgot, it again attempts to break forth, and is again subdued and suppressed by punishments. Thus the lust of doing evil, with its *delights*, and their inevitable consequence *punishment*, succeed each other to eternity. But the Lord to eternity endeavours to mitigate their pains; and by his ministering angels, does mitigate them; otherwise the nature of evil is such, that it would produce infinitely greater punishments than are permitted to take place.

When Swedenborg says, that evil is its own *destroyer*, we do not understand his meaning to be, that evil *annihilates* itself; for this would be attributing to evil a power, which even goodness itself does not possess: but by evil *destroying* itself is meant, that of itself it naturally entails *punishment* on the evil-doer, and the *punishment of hell* is what is signified in the Word by *destruction* or *death*.

If any of our readers wish to know what Baron Swedenborg says, when expressly treating of the above subject, they are desired to turn to No. 11, of this Magazine, page 15, where they will find references to the particular passages.

R. H.

To the EDITORS.

GENTLEMEN,

BEING soon to leave town, I was looking over my papers, and found the following ideas respecting the Lord's Prayer, by way of paraphrase; if agreeable, please to insert them in your next.

Our Father,
Who art in the heavens,
Hallowed be thy name,

Thy kingdom come,

Thy will be done,
As in heaven

So also upon earth.

Give us this day

Our daily bread;

Forgive us our debts,

As we also forgive our debtors; That we may be made fitter recipients of divine influx, and manifest it by love to thee and our neighbour;

O infinite eternal esse,
Manifested in the heavens,
Whom we adore in the existence of thy Divine Humanity,

Let the divine influx of wisdom

And love,

Flowing from thee through thy new heavens,

Be received with a pure affection by each member of thy New Church.

Give us according to our various states of want,

That true nourishment of our souls, that will be our increasing spiritual support to eternity;

Remove remaining evils and falses,

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VOL. II.

And lead us not into tempta- tion ;	Suffer not at any time our natural inclination to the evil and the false to pre- vail ;
But deliver us from evil ;	But deliver us from the pow- er thereof ;
For thine is the kingdom, And the power,	For thou art the truth, By which thou fightest for thy people in all their spiritual combats,
And the glory,	And by conquering makest them more enlarged reci- pients of thy divine influx,
For ages ;	Which thou effectest purely out of love to thy church ;
Amen.	On thee, therefore, who art truth itself, we alone de- pend for life and salvation.

I know not whether the above ideas you may think proper for the public eye ; but that I leave to your judgment.

I should be glad if some of your correspondents would favour me with their ideas respecting the Lord's continuing three days in the sepulchre ; for it is said, that he was dead. Now whether the life, the esse, was at that time wholly removed from the material body, for the purpose of dissipating the gross corporeity ; or whether the life was only retired more inward, as (to compare it with a low human idea) like a person apparently suffocated, whose life is not removed, but as it were retired more inward, the organical forms being obstructed, till by proper application to those forms, and thereby removing those obstructions, life returns to it's former state ; thus perhaps as to the Lord, the life, the

VOL. II. No. 18. Y y divine

divine esse, was retired into the more internal for divine purposes, and then exerted apparently a fresh act of power, (I say apparently, being conscious that the Lord cannot be divided into distinct acts, for he is ever one act, who alone *is*,) to vivify the body into the state of resurrection. But I should be happy in being set right in these ideas, who am truly an

Aug. 15, 1791.

IGNORAMUS.

We shall be obliged to any of our Readers for Answers to the Questions proposed in the following Letters,

LETTER I.

To the EDITORS.

GENTLEMEN,

THE subject of final apostacy having been long fiercely debated between Calvinists and Arminians, who form such a considerable body amongst Jewish Christians; permit me to ask you (purely for information) whether, according to the divine religion of the New Church, a regenerate person, who, Swedenborg says, is protected and preserved in good by the Lord, can possibly fall away from that blessed state here, and consequently from the hope of endless glory hereafter. I have little doubt but what the sense of the holy Word on this point, like as all others, is perverted by the Old Church of Polytheists and Predestinarians, who, inconsistently and unintelligibly, exult,—“Once in grace, always in grace!”

I have the honour to remain,

With humility and respect,

Mount Row,

July 28, 1791.

Gentlemen,

Your servant and admirer,

For the truth's sake,

G. NICHOLSON.

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LETTER II.

To the EDITORS.

GENTLEMEN,

AS it is the avowed design of your most useful Magazine to investigate all subjects, whether high as heaven, or deep as hell; and since you must be in possession of every thing requisite for that purpose, in the writings of the Lord's messenger, Emanuel Swedenborg, I am desirous to ask you, whether the extent of our natural lives be limited by divine appointment, and how this is compatible with human liberty: for, if (on the contrary) it be not so determinately fixed, what becomes of the eternal prescience and providence of him, who said, "the hairs of our head were all numbered, and that not a sparrow could fall to the ground without his notice?" You will perceive, that I imagine both the schemes of necessity and liberty to be incumbered with inexplicable difficulties. I should, therefore, thank you to briefly instruct me into the true doctrine concerning the above subject; and I do assure you it is not to gratify any vain or idle curiosity in, Gentlemen,

July 30,

Your's,

1791=35.

for the Lord Christ's sake,

M. N. C.

LETTER III.

To the EDITORS.

GENTLEMEN,

HAVING many things to mention to you, but not leisure at present for properly arranging them in your most excellent publication; permit me to commence this public manner

Y y 2

manner of correspondence, by simply inquiring what the wisdom of angels under the New Jerusalem dispensation teaches, relative to a young person marrying again, after the decease of his or her conjugal partner, supposing both had lived in true spiritual affection, and both of one and the same heavenly religion, promulged by E. Swedenborg. A plain and early answer to this, may possibly instruct others, besides very much obliging,

Hoxton, July 16,
1791.

Gentlemen,

Your unworthy, but

hearty Friend and Servant,

An earnest Lover of Practical Truths.

To the EDITORS.

GENTLEMEN,

I Am not fond of religious controversy, as I think it only inflames the minds of men with apparent true zeal, but is in general *set on fire of hell*; I am not, therefore, going to commit an overt act of controversy, by raising an objection to what your correspondent Mr. Chastanier has said, but only in love to submit my ideas to the impartial judgment of your intelligent readers.

The passage he has taken from the Baron's manuscripts, (which I make no doubt is a just quotation,) does not convey to me, those ideas which it appears it does to him; for all that the Baron seems to imply is, that the Lord never punishes any one, nor suffers their self-tormenting evils to prevail, as far as it is possible for him to prevent, without violating the freedom of their will; for the torments of the damned are not a punishment inflicted for a fault committed, but they are tormenting pains arising from the very nature of evil; thus we may see even in this world, in some degree, a likeness of the sufferings of the damned. A man

who gives himself up to passion for the least trifle of an offence, will kindle in his breast the hellish flame of anger, and rave like one in Bedlam, or rather like what he is, a devil as yet in a corporeal body, now is not this man's soul the turbulence of hell in miniature, and though he is then in his life's delight, is it not as great a punishment as can be inflicted upon him, both as to his body, as well as his soul, bringing on fevers, frensies, nay, even death itself, as I have known a person by throwing herself into a violent passion, die raving mad in three weeks. Now is there any thing in this, but self-tormenting punishment, wishing and acting evil to the person that has offended? and so far as he can torment the object of his anger, so far his delight is increased, though his evils are thereby more confirmed, and consequently at every opportunity break forth with greater violence, and thus even in this life increase his damnation, if he dies unregenerate; therefore it is not the short duration of a life of evil here, that is punished with an eternity of torments; but it is, the confirming of a life of evil here, that entails upon it the miseries which are the natural consequence of that evil; and as punishment never alters the will, (for I can never make a man love me by beating him, as the more I beat him, the less he will love me,) so consequently the will being confirmed in evil, the miseries naturally consequent will attend it. While the cause remains, the effect will follow.

It certainly is a blessed truth, that whatever is in the Lord is good, and that good determines the end. Now the end that the Lord has respecting the damned, is, that, if possible, he would draw all out of hell; and does do it so far as it is possible, by internal ways unknown to man, drawing them from the greater evils to the less; and externally by fear of suffering, and by angels dispersing the combinations of evil,

&c;

&c. but still their life's love being evil, evil is their delight; for it cannot be that a bird of prey should be changed into a dove, nor a devil into an angel. Arc. Coel. 2401.

These are my ideas, and till the will is changed from evil to good, misery must be the consequence; and how the Lord can thus change the will, without violating the freedom of it, I honestly confess I cannot comprehend, as the will confirmed in evil, is like a bow that is bent, when the constraint is removed, it naturally reverts back to it's former state.

I have received much satisfaction from Mr. Chaftanier's letter on the Lord's Humanity, and also from M. B. G. Hope Mr. Chaftanier will excuse the liberty I have taken, as I do not mean to enter into any controversy, only beg leave to express my views of the subject with the freedom of love, and remain his sincere friend, for the truth's sake,

Aug. 9, 1791.

IGNORAMUS.

To the EDITOR.

IT is something very astonishing, Sir, how civil truths are connected with spiritual truths. Little did Mr. Thomas Paine, I dare answer for it, think he was writing in confirmation of a spiritual truth, at present the very bone of dispute all over Europe, between the friends of the doctrine of the New, let us rather say, of the True Christian Church. Some, you know, are warmly maintaining that Swedenborg never meant that an external separation from any of the present churches should necessarily take place among the true believers, for them to be real members of that true church, which he tells us is the New Jerusalem, so beautifully described in the Revelation. Of that idea, a

Paris

Paris, was formerly our worthy friend the Marquis de Thomé, Mr. Maubach, and many more; and here several of the primitive readers of the writings are of the same opinion. Others maintain, on the contrary, that a total separation, even as to externals, must necessarily take place. I need not tell you that I see many cogent reasons to side with these last, provided they would strictly mind internals still much more than externals; for after all, what signifies it to the world what is my opinion and conception of things?—But in page 88 of Mr. T. Paine's *Lucubrations on the Rights of Man*, fourth edition, this important question is, in my humble opinion, so masterly answered on the side of reason, that I know not how a man that is not willingly blind, either by prejudice or self-interest, or love of bearing sway, &c. can ever attempt to say hereafter a single word against it. Speaking of the French constitution, he says, "The principles harmonise with the forms, and both with their origin. It may perhaps be said as an excuse for bad forms, that they are nothing more than forms; but this is a mistake. Forms grow out of principles, and operate to continue the principles they grow from. *It is impossible to practise a bad form on any thing but a bad principle.*"

With political affairs, I neither have, or ever wish to have any thing to do; but as a future citizen, either of heaven or hell, and that too for eternity, I have greatly to do with all spiritual concerns; and I can assure you it gave me no small satisfaction, when I saw my own sentiment in spiritual matters so unanswerably settled by this great political writer. I forbear, however, expatiating any more on this subject, knowing full well every man has an indisputable right, never infringed, or taken away, even by God himself, most freely to enjoy his own opinion in all these matters. If these

these lines seem to you worthy a place in your useful Magazine, you are perfectly welcome to do whatever you please with them. If useful to others, it will greatly add to the satisfaction of your

August 4,
1791=35.

Sincere friend
for the cause you zealously serve,
BENEDICT CHASTANIER.



MISCELLANEOUS.

THE cerebrum (the seat of the understanding) sleeps in sleep; but the cerebellum (or seat of the will) is wakeful, *Arc. Cael.* n. 1977; because love never sleeps, n. 1893.

The evils of life, even with those who afterwards become good men, always abide with them, and are never obliterated to all eternity; but those evils are tempered with the goods, which by a life of charity they have received from the Lord, in such a manner that they do not appear. Yet if the good spirits at any time make this a matter of doubt, they are immediately let into their evils, until convinced thereof, and then they are again elevated into heaven. *Arc. Cael.* n. 2116.

Man has two memories, the exterior and the interior. The interior memory is man's *book of life*, wherein are written all the most minute particulars that he ever thought, spoke, or did, from his first state of infancy to the day of his death. This is the case with every man, whether he be good, or whether he be bad. *Arc. Cael.* n. 2474.

Man loseth nothing of his exterior memory, for he leaveth nothing behind him after death but bones and flesh only, which, during his life in the world, were not animated of themselves, but from the life of his spirit. *Arc. Cael.* n. 2475.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, *GRAND MUSEUM* OF
Intellectual, Rational, and Scientific Truths.
For SEPTEMBER, 1791.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

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[PRICE SIXPENCE.]

THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
TO THE PUBLIC.

OUR Readers are hereby informed, that it is the Intention of the Editors to conclude this Magazine with the *Next Number*, which will complete the present Work in 20 Numbers, making Two neat Volumes, price 5s. each. But although, for various Reasons, this Magazine will be discontinued, yet our Readers are requested to observe, that *Another Work* of a similar Nature will be substituted in it's Room; the Plan of which *New Work* will be more fully stated in the 20th Number of this Magazine, together with the Title, and Time of Publication.

N. B. We shall be obliged to our Correspondents for a Continuation of their Favours on any Subject respecting the New Church: And if it be agreeable to them, those Letters, which cannot, for Want of Room, be included in the present Work, shall be inserted in our intended *New Work*.

THE NEW
MAGAZINE of KNOWLEDGE

CONCERNING
Heaven and Hell,

AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.

The two following Relations are copied from the *British Magazine* for September 1746. An account of the second was sent to the Bishop of Bristol in the year 1710, by the Bishop of Skara, in Sweden, who, it is supposed, was the father of Emanuel Swedenborg.

FIRST RELATION.

M. Emanuel Philip Paris, minister of Harzerode in the empire, declares, that on the 22d of November, 1709, being in bed with his cousin William Colerus, a student of the civil law, between two and three o'clock in the morning, Jesus Christ appeared to him, and calling him three times by his name, told him, "Be not afraid, go, tell the Duke of Anhalt, I have seen the unjust things done in his dominions; that I have been moved with the tears

" of the innocent, who are under oppression, and therefore
 " I have resolved to put an end to his life in a short time,
 " However, if he prevents the violent and unjust actions of
 " his council, if he protects the innocent, I shall add four-
 " teen years to his life. Be sure to acquaint the Duke with
 " this news immediately, otherwise my vengeance shall be-
 " gin with you." On the 29th of the same month, and
 about the same hour, he appeared again to him in the form
 of fire, and having called him thrice, as at the first apparition,
 told him, " If you had not warned the Duke, as I
 " commanded you, all the evils I have prepared for the sin-
 " ners would have fallen upon you ; but since you have exe-
 " cuted my orders, I will be your God.——Saturday come
 " se'night, I shall again speak with you." On the 7th of
 December, M. Paris was writing a sermon between two
 and three in the afternoon, when Jesus Christ appeared to
 him the third time, and spoke to him in the following
 manner. " I am the Beginning and the End : I am He
 " who was, who is, and who shall be. Your sins are for-
 " given, and I foretel you, that you shall be persecuted for
 " my sake, but I shall assist you ; you shall be my preacher.
 " Be not troubled, fear nothing : you shall no more see me
 " in this shape till I come upon a cloud, &c." M. Paris
 took care to threaten the Duke of Anhalt in the name of
 God, whereby he brought himself into great trouble. As it
 is usual upon such occasions, some alledged he was an im-
 postor ; others a weak and silly man ; others an enthusiast ;
 at last being summoned before the Consistory, he constantly
 maintained the truth of these apparitions even upon his
 oath, and protested that he would maintain it to the last
 moment of his life. The author, who published this ac-
 count in the German language, (whose book has not yet
 been translated,) undertakes to shew, that by the apparitions
 mentioned in scripture, those of M. Paris are not im-
 possible

possible; nay, he goes on to prove they are true, and alleges this argument for it. Either, says he, those apparitions are true, or they proceed from an enthusiast, or from the devil; but M. Paris was never counted an enthusiast. He always lived an unblameable holy life, as all the inhabitants of his parish of Harzerode affirm: he could not be acted by any private interest, in publishing such apparitions; on the contrary, he must needs have foreseen, that he would be hated on that account by the other ministers. He never contradicted himself in his answers to the questions of the Consistory. Besides he is a Lutheran; those of that religion are little inclined to believe apparitions. It cannot be said, those apparitions proceed from the devil; for then it would follow, the devil exhorted the Duke of Anhalt to repent, and to ease his people. Therefore (says that author) those apparitions are true.

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SECOND RELATION.

THE other extraordinary visionary was the daughter of one Ester Jon, named Estrid, a maid of Sweden, whose very amazing account was printed in the Swedish language at Skara, in West-Gothland, by M. Peter Gudhemius, the Lutheran minister there: the bishop of which place also sent a relation of it, confirmed by himself, to the Bishop of Bristol in 1710. The truth of which has been still further confirmed by his Excellency Baron Steinbock, the Swedish Field-Marshal, who often visited her; and is the strangest and best attested narration that has perhaps been ever published. This young maid, from the year 1703, when she was first visited, till the year 1710, when she still continued the same, had for the space of six years lived without any food, and had during that time strange and se-

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secret communications from God. The second Sunday after Epiphany, 1703, she was overwhelmed with grief at church on hearing the minister (M. John Johanneus) discourse on *the cross and sufferings of Christ*. The next day, being on the road, she felt a pain in all her limbs, and sweated very much, though the weather was extremely cold, and had much ado to get home. Her illness still increased, by a bleeding at her mouth and nose. She took nothing but a little milk and whey for the space of a year, and since that time, till 1710, ate nothing at all. About Easter 1703, her parents having resolved to go to a conjurer without her knowledge, the figure of a child, of four years of age, appeared by her bed side, bidding her not to comply with her parents design, and assuring her, that God would be her physician and comforter. This apparition lasted two hours, and was attended with another on the same day. In the evening, she saw a brightness, like a beautiful morning star, and has seen it ever since. It shone in her chamber every day, from sun-setting to sun-rising. When she used to be much dejected, there appeared in that brightness a kind of face, which looking on her, gave her great ease and comfort. That brightness filled the whole room with light, though perceptible to none but herself. Whilst every body was in the dark, she perceived the star. To know the truth of it, those in the room have took a piece of money in one hand, and another in the other, which she would plainly distinguish, tell exactly what each was, and never missed. She saw the star at first in the ceiling of the room; then it came down lower and lower, and appeared last in her bed.

About Midsummer 1703, she began to swoon away, or fall into ecstasies eight or ten times in an hour. Each ecstasy lasted about two minutes and a half at most at a time. At waking, with folded hands she would thank her Saviour,

who

who had saved and delivered her, and then repeat some passages of scripture. She frequently prayed for the king.

She said, "That whenever she fell into these swoons, she was carried into a beautiful white church, where every thing shone bright and glorious; and there was inexpressible joy, singing, and playing on music, to the praise of our Lord Jesus Christ." She added, "Many persons appeared in that church dressed in white, and their number was continually increasing; that she knew them, but was not allowed to tell their names; and that whenever she had a mind to do it, her words were immediately snatched out of her mouth." As often as she came to herself, after she had been in this place, she had got some passages out of the Bible, but not the same every time, though she could not read, nor ever knew those passages before.

Her complexion was white and beautiful, her countenance delicate. She could stir her arms which way she pleased; but had no other use of her limbs. Her stomach lay compressed to her back, after she used no food. Her legs and thighs were contracted under her. She felt all this time no change of cold or heat, were it ever so great and vehement.

That maid was twenty-five years of age in September 1707, when the minister of her parish delivered his certificate, mentioning this account (he says) that for the space of three years and a half (which was the time from her thus appearing in this manner till then) she had not used so much meat and drink in all, as would feed a little child at one time. Her body and limbs felt nevertheless as well and firm, as if she could eat very heartily. Her nails did not grow at all, but were as soft as a new-born child's. There was no day, but she had those swoonings above 200 times; appearing as if dead, but returning to herself again.

At the same time the Bishop of Skara dated his letter, giving the same account to the Lord Bishop of Bristol, which was December 9, 1710, she remained exactly in the same condition. His letter has these words: "Your Lordship will by this learn a surprising thing, whereof the truth is as certain, as that I am now writing this letter. I have writ about it to his Excellency the Field Marshal Count Magnus Steinbock, who confirms it, having often visited the maid himself.—It is very certain she sees the star.

"I am not inclined myself, and would be far from persuading any one to credulity and superstition; but may not the all-wise God, in all ages, think it necessary, by some extraordinary instances, to fix upon the minds of mankind some signal impressions of his over-ruling power, and the truth of his sacred gospel?"

Although the sentiments contained in the following *Reasons for not separating from the Old Church* do not accord with our own on that subject, yet we think it but justice to insert what our correspondent has so kindly communicated; for we by no means apprehend, that the truth will suffer by a fair and candid discussion; but, on the contrary, will become more manifest, and better understood. Conscious, therefore, that the result of serious and free inquiry will ever be the promotion of the New Church *distinct from the Old*, we cheerfully submit the following Letter to the perusal of our readers.

To the EDITORS.

GENTLEMEN,

I Hope you will excuse my troubling you with the following remarks and reasons; but being the result of mature consideration and conviction, I am induced to offer

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them to your service, and shall be happy if they in any wise prove useful to any of my fellow-travellers to the New Jerusalem.

I am convinced by the Reasons in your last Number, signed R. H. and the doctrine contained in the numbers referred to in the *Universal Theology*, that the second and third uses of baptism are not obtained in the baptism and doctrines of the Old Church; and that it might be well to re-baptize all who have received the faith and life of the New Church, was it practicable, and more useful than abiding in the forms of the Old Church; but at present it does not appear that it would be either practicable or more useful, except in *London*, and a few *large towns* in England, and for the following reasons.

1. Because the understanding and it's faith must have external worship for it's abode and existence, as the will and it's affections must have activity and usefulness for it's abode and existence; so that to leave the old form before a new one is provided, would be like throwing away our old garments before we had got new ones; or like pulling down our old house before a new one is built for the reception of the family, and thus being exposed to the weather, we might bring on diseases and death; and thus in a spiritual sense would it be with many who have not power and influence from the Lord to oppose evils and falses, who should immediately cease to attend any place of worship that is not exactly according to the doctrines of the New Church.

2. Because it seems needful, in order to the abode of charity and faith in the mind and life of man, that he should regard something external and natural, as holy and pertaining to the Lord and heaven; or his views of such things will be scattered and lost, without order or stability, and consequently unable to effect any good and saving purpose; and many of the receivers of the new doctrines being dis-

perfed in different parts of the country, and but few comparatively, they would not immediately be able to fupply things needful for the externals of a New Church.

3. Because the Word and Decalogue is constantly read in the Old Church, from which all the truly penitent derive truths for their reformation, although they cannot from it's doctrines or baptifm.

4. Because that all fpiritual influence is from the Higheft, Inmoft, or from the Lord, by means of the fpiritual into the natural world, which influence is abforbed in the natural body, and therefore there is not a communication of affections and thoughts here as in the fpiritual world; fo that whoever we may affemble with in external worship, it cannot hurt our minds if we be influenced by fpiritual and heavenly love in fuch worship.

5. Because the Lord's mercy is towards all men, and this being their probationary ftate, it is permitted that true and falfe doctrines fhould be in the externals of worship in this world, we being by nature in evils, and not receptive of truths, in order if poffible to fave all mankind; both tares and wheat muft grow together until harveft, which taketh place in the fpiritual world, where alone all are gathered to their own.

6. Because by feparating from the eftablifhed church, we feparate ourfelves from civil offices and concerns, and thereby lay afide effential celeftial ufes; for as the Lord is in his fullnefs in the ultimates of the Word, fo is his celeftial principle in it's fullnefs and power in civil and natural good, and does thereby provide for and preferve his church in heaven and earth: a church without civil and natural ufes would be like the human body without hands or feet; there is a love of dominion grounded in love to the Lord, and neighbourly love.

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7. Because until there are societies so numerous as to promote uses both civil and religious, according to the particular complexion of the doctrines of the New Church, it appears to be most consistent with the gospel (which regards glory to the Highest, and good will to men) to continue in the externals of the established church: but in this particular let every one act as his own conscience directs him, agreeable to the liberty which the Lord hath given him in spiritual things, and who continually willeth and preserveth this freedom to man; why then should I infringe on this great best gift of God, by means of which alone we can work out our own salvation by divine assistance?

8. Because it seems necessary that the genuine principle of worship (which is love to the Lord, and neighbourly love) should have place in the minds of many among all ranks of people, before it can descend to the external form, so as to render it a form and image of heaven, with a soul of lives within; and when this life of celestial love hath taken place in the minds of men, a form of external worship representative thereof will follow of consequence.

9. Because the ground which man prepareth in himself for the reception of the holy principle of worship, is a willingness to note his own evils, and an actual departure from them as sins against God; the collecting of truths from the holy Word, whilst he looketh unto Jesus Christ as the only Saviour and life eternal; without this plane for the reception of the divine influence, the most perfect form of words in doctrine or worship either in earth or heaven, will not be available, and with it the most imperfect will not hinder the divine operation of the Lord from taking place in the mind of man.

10. Because it appears to be the design of the divine mercy of the Lord, in revealing the heavenly doctrines of the New Church, to reconcile the differences in doctrines and

opinions which have long rent and destroyed the church, and to remove thereby those evils and falses which have separated uses from truths, or charity from faith, which blessed design an immediate separation from the established church would tend to frustrate, by leading us more into doctrines and forms than charity and uses.

11. Because the Lord never leaveth any one, though in evils and falses, but it is them who leave him: hence it is not the Lord who leaveth the church at it's vastation (as literally expressed in the new doctrine); but it is the church who separateth herself from him by evils of life and falses of doctrine.

12. Because we understand that the New Church meaneth all those of every name or nation, who are receptive of genuine truth, by the practice of good from the Lord; and by Babylon, or the Old Church, we understand all those who are only receptive of falses in consequence of adulterating what is good, and doing evil, under the influence of selfish and worldly love: so that the New Church is the same as the new man, where Christ is all in all; and the Old Church is the same as the old man, who is corrupt and led by deceitful lusts.

13. Because it is not the form of words used in worship, but the principle which influenceth those who use them, which determines the quality of the church; if the principle be love to the Lord and neighbourly love, it is holy worship, because such principle will lead us to the practice of every virtue, and the discharge of every duty, which our respective stations in life may require; but if the principle by which we are influenced be selfish and worldly love, then it is profane worship, because such principle will lead us to the love and practice of every evil; although we may do uses, yet it is but for the sake of self. The former of these worshippers are accepted, as was Abel and David, but the

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latter are rejected, as Cain and Saul were: Abel and David were keepers of sheep, or the flock; but Cain was a tiller of the ground, and Saul was found seeking his father's asses: a keeper of sheep, or the flock, means those who join faith or knowledge with charity or the practice of good; a tiller of the ground, and a seeker of asses, means those who gather the knowledges or sciences of religious things, from a principle of truth separate from good, that is, for the sake of knowing them without joining them to the practice of good.

14. Because the publication of all Swedenborg's writings appears to be necessary, especially his openings of the Word, which are the revelation of the Son of Man, whereby the tares are separated from the wheat, and the sons of Israel are brought out of Egypt, and thus the church is redeemed and saved as to will and life, before any great progress can be expected as to the external appearance of the New Church in Christendom. It is from or by means of these genuine doctrines, derived from the Lord and heaven, that we are to receive a genuine principle of good to act from, which constitutes the internal of the church; and a genuine rational principle to see from, and thereby to form the external of the church, both as to life and worship. The Lord in his mercy hath laid the foundation of this New Church, by means of these doctrines, and he will build it up by the same means; and it appears that the only service we can be of at present in promoting this New Church, is by becoming such in will and life as the Lord requires us to be, by the light discoverable in his Word by the new doctrines, and by reducing our conversation with others into as intelligible a language as may be consistent with the subject, and the capacities of the hearers, either in public or private meetings, formed for mutual instruction.

M. E. G.

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THE above *Reasons for not separating from the Old Church*, are, we believe, the *best* that can be advanced; but at the same time we are free to observe, that, in our humble opinion, there is not one out of the fourteen reasons, but may be easily answered. In general, it may be remarked, that they are only applicable, and carry weight with them, in cases where the doctrines of the New Church are unknown, or at least not clearly understood. But where men are fully convinced of their truth and importance, there does not seem to be *any one reason* sufficient to justify them in continuing to conform, in any shape whatever, to a worship which they know in their hearts is not directed to the true and only God of heaven and earth. And it is a notorious fact, that there does not exist, at this time, any church in Europe, (considered *as a church*, viz. in regard to *doctrine and worship*,) whose worship is addressed *immediately and directly* to JESUS CHRIST as this One God, except the New Jerusalem.

If any of our correspondents have any thing to offer on the above *reasons for not separating*, we shall be obliged to them for the communication.

To the EDITOR of the NEW MAGAZINE, &c.

SIR,

EVER since I have endeavoured to make Emanuel Swedenborg's writings known in the world, many of his readers have written to me from various parts of the globe, to ask some further elucidation on a point which to them did not seem sufficiently cleared in any of his printed works. This point, Sir, is the *modus* or manner in which the Lord did finally put away the *humanum maternum*

or the human nature which he derived from his mother. Now, Sir, as I find this important subject more particularly explained in one of his manuscripts, at present in my possession, I think it will be rendering to all his readers an essential piece of service, to communicate to them the passage alluded to, by means of your useful publication. I have the honour, Sir, to be most sincerely

Your's and the public's real

No. 68, Tottenham-

friend for the cause of truth,

Court Road.

BENEDICT CHASTANIER.

P. S. This passage is taken from a short treatise concerning the Lord, which seems to me to have been intended by the author to make a part of his *Apocalypsis Explicata*, with the complete edition of which you have lately enriched the world.

"We will here describe how the Lord could expel the maternal humanity; this maternal humanity was the infirm [principle] which is inherent in nature; and as that is evil, it therefore corresponded with hell. When this is expelled, then there succeed in it's stead such things as correspond to the divine, and do agree with it; for the body is nothing but a correspondence of the soul, or of the spirit of man; and there is a correspondence with heaven, so far as this infirm [principle] is removed; thus also a new principle is given in it's stead, and thus man is regenerated, and becomes spiritual, and an angel. But the Lord, whose soul was the very divine itself, made or rendered his body perfectly correspondent with the divine in himself, and thus he made it superior to heaven. But with man evil cannot be expelled, by reason that he is not life in himself, nor divine as to his soul; but he is only a recipient of the divine; therefore also
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“man dies as to his body; but the Lord, from the divine
 “in himself, wholly expelled the evil which he derived
 “from his mother, wherefore he rose up with his whole
 “body. He retained the infirm principle while in the
 “world, for otherwise he never could have been tempted,
 “much less could he have suffered the death of the cross;
 “there it was that he completely expelled all he derived
 “from his mother.”

MAY I be allowed, Sir, to expatiate a little on this very important subject, and present your readers with a further explanation of the same, as was once given me in a very strange manner, by a distinct voice, which I very clearly heard striking on my right ear, through the *tuba Eustachiana*, as I was once deeply engaged in meditating on *the origin of evil*. The voice said, “The origin of evil comes from the
 “want of *fixity*, necessarily adherent to every created being;
 “for there can be none but God who essentially enjoys this
 “principle, being *fixity* itself, or *fixity* in himself. God
 “never could create any being as perfect as himself, for
 “that would be another God, and such a being as a second
 “God can never exist.”—Now, Sir, is it not self-evident that *infirmum*, infirm, unstable, unsolid, the necessary concomitant appendage of all created beings, is the very opposite to *fixity*, perfect steadiness, unmoveableness, and solidity? God, in assuming the nature of a creature, adapted *fixity* to *infirmum*; but as God the Creator never could be wholly and absolutely a creature, is it not then self-evident that he must necessarily have put off all that, for a moment, was creaturely in him, to return to himself, as he was, prior to the incarnation, that is, possessing *fixity* in himself, as he ever was and ever will be, God over all, and perfect Man? This, I presume, clearly sheweth what of the

Virgin

Virgin his mother the Lord did finally put off on the cross, namely, unfixity or infirmity, and perfectly solves all difficulties that might arise on this head. That it may have this happy effect in the minds and hearts of all your readers, as I can assure you it has had long ago in my own, is my most sanguine wish and prayer.

BENEDICT CHASTANIER.

L E T T E R I I .

To the EDITOR.

SIR,

13. **W**ITH great deference to your readers, I would intreat you, if this be agreeable, to insert at the close of my last Letter, what has since occurred to me. It may be less interesting to other persons than to us, (who may be equally desirous of obtaining a clear knowledge of the Lord,) to have the subject of the putting OFF the Humanity of the Mother, together with the putting ON the Divine, or Humanity of the Father, thence expelling every thing of the material body, more fully stated; to effect which, appears to be the simple inquiry of *Sp. Novitius*. See *Theology*, n. 102.

14. The mistakes in the translation are not hereby justified: the more literal they are given, the better. Doubtless those who have done the author's works into English, did their utmost: they are, therefore, worthy of praise and due thanks. For with the strictest attention to the originals, there are *apparent* contradictions in the writings of the Lord's servant; but when reconciled by other passages, attending to the *genuine* meaning of the matter, and the predicate from which it is derived, objections of this kind vanish. *Sp. Novitius's* inquiries, however, are manifestly

made by divine providence. He appears to be a diligent sincere seeker after truth. He should be satisfied.

15. The Doctrine of the Lord, the Universal Theology, and the Angelic Wisdom, are each complete works in themselves; and therefore if what is therein written be carefully regarded, no doubts can arise relative to the subject of inquiry. The Arcana Cœlestia is equally clear, but does not pursue the argument in series, but in the internal sense, thus not connecting the genus and species as diffusively as in the above-mentioned, since that could not be possible in the opening of every verse. A hundred volumes evidently would not contain this. On the subject in question, I shall by and by give an example of one of these *apparent* fallacies, which, applied to other parts, is not only not imperfect, but comprehends the fullest explanation to every difficulty premised; so that all doubt must be done away.

16. It was demonstrated in my last, that the Lord neither rose again with any *material* super-addition to his divine human; nor did he so put off this part of the human that he had no glorified *visible* body which he could not have before: nor does it follow therefore, because it is not lawful to have a mere corporeal idea of Jesus Christ as a man of this world, that his DIVINE HUMANITY cannot be seen by the angels, but the contrary, seeing he is frequently manifest in that form, not only to them, but was seen by his disciples when he rose again, not by their material eyes, for then he might, it is plain, be seen by all others; but in vision, their spiritual sight being open, which evinces that none but the spiritual can discern the LORD'S BODY.

17. Subsequent to the demonstrations given in the Theology, from n. 81 to 108, a corollary is drawn, in which are these words: "The Lord before his coming into

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into the world, was doubtless present with the members of the church, but then it was by mediation of angels, who represented him; whereas after his coming, he is present with the members of the church immediately, inasmuch as during his abode in the world he put on the *DIVINE NATURAL*, in which he is present with mankind. The glorification of the Lord is the glorification of his humanity, which he assumed in the world, and the glorified humanity of the Lord is the *DIVINE NATURAL*. That this is the case, is evident from this circumstance, that the Lord rose from the sepulchre, with his complete body, which he had in the world, and left nothing behind him therein; consequently that he took thence along with him the real natural humanity complete from first to last; wherefore he said to his disciples after his resurrection, when they supposed that they saw a spirit, "Behold my hands and feet, it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have," Luke xxiv. 37, 39. From whence it appears, that his natural body by glorification was *made divine*; wherefore Paul saith, "That in Christ dwelleth all the fulness of the Godhead bodily," Col. ii. 9: and in John, "That Jesus Christ the Son of God is the true God," 1 Epist. v. 20, 21. Hence the angels know that the Lord alone in the spiritual world is perfect man. The reason of this difference [of before and after his coming into the world] arose from the Lord's putting on the divine natural, in which state he enlightens the internal spiritual man, and the external natural man at the same time; whereas, when the internal man alone is enlightened, without the external, or the external alone without the internal, in that case there is no clear light, but only the shadow of light." N° 109.

18. In the Arcana Coelestia are these words: "And whereas divine good can in no wise be and exist without

divine truth, but one is in the other mutually and reciprocally ; it is hence manifest, that the divine marriage was from *eternity*, that is, the Father in the Son, and the Son in the Father, as the Lord himself teaches in John, " And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," xvii. 5, 24 ; but the divine human [principle] which was born from eternity, was also born in time, and what *was born in time and glorified is the same* ; hence it is, that the Lord so often said, that he went to the Father who sent him, that is, that he *returned* to the Father ; and in John, " In the beginning was the Word, (the Word is essential divine truth,) and the Word was with God, and God was the Word ; the same was in the beginning with God ; all things were made by him, and without him was not any thing made that was made : and the Word was made *flesh*, and dwelt in us, and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth," i. 1, 2, 3, 14. See also John iii. 13. Chap. vi. 62. N° 2803. See also Angelic Wisdom, n. 285.

19. Now whereas there is an *apparent* contradiction in these passages, and we will suppose not contrary to the originals, which I have not at hand to consult ; without great care the glorification of the *material* body made substantial and divine may be inferred, which would seem, in the first instance, the divine natural of the Lord, he having flesh and bones, and therefore this is the whole truth of our author's meaning. But when we come to the Arcana Coelestia, it appears, in the latter instance, (agreeable with the Angelic Wisdom, n. 285,) we may infer, that the Lord is precisely the same that he was before, having no obvious additional glory and manifest power posterior to his birth in this world ; and therefore on that account we should reject what is said in the above decisive inference, drawn

from

from regular propositions concerning the Lord the Redeemer, in the Theology, n. 109. What then is to be done?— Shall we consult the originals? And if those be agreeable to the translations, how shall we reconcile those *apparent* contradictions? Certainly by the rule proposed in my last, and also as follows.

20. This appears to be the *genuine* truth. Before the Lord came into the world, the divine love (the Father) and divine wisdom (the Son) were perfectly united in the first principles of Deity, as in a marriage, in which was contained the seed or *power* of the ultimate human natural principle of the Lord, which for distinction's sake is called the *divine natural*: when therefore this was born, grew up, glorified, and united to the divine good, or the Father, he returned where he was before in divine good with divine truth, to the first principle, being the ultimate thereof also; the union whereof by temptation-combats and victories was rendered full, complete, glorified and divine. See Angelic Wisdom, n. 233. Hence the divine natural is not the natural or material of this world; nor is it a finite principle, but grew up successively in a finite appearance until the fulness of the Godhead dwelleth bodily in the divine natural, as the white and shell are assumed from the yolk of the egg, and thus the divine natural is Jehovah, as well as the divine celestial and spiritual principles are Jehovah; or as the will, understanding, and external of man make one man. So that the Lord is God and Man.

21. Hence it follows, with the clearest evidence, why it is said, "that before the creation of the world there was no such Trinity, but that it was provided and made since the creation, and when God was manifested in the flesh, and then existed in the Lord God the Redeemer and Saviour Jesus Christ." Theology, n. 170.

22. Hence

22. Hence also the ground of the following words. "By the human [principle] is not meant the human divine, but the human which he derived from the mother, and which he entirely put OFF, and instead thereof put ON the human divine; the former human, viz. what was of the mother, is that whereof *dust and ashes* are predicated," Arc. Coel. n. 2265. "Yea, at last nothing which was from the mother remained, *so that he totally put off every thing material, (or maternal, if you will,) to such a degree as to be no longer her son,*" n. 2159. "The human derived from the mother, the Lord altogether put off, and put on the divine human, when he passed out of the world, and returned to the essential divine principle, in which he was from eternity, John xvii. 5, together with the human made divine, from both which proceeds the holy principle, which fills the universal heaven; thus from his essential divine principle, the divine human, by the holy proceeding, he governs the universe," Arc. Coel. n. 2288. "That it is inconceivable to those who form merely corporeal ideas concerning the Lord's human principle, and think of it as of a human principle of other men, whereby they are offended at it; such persons are not aware that according to the nature and quality of the life such is the man, and that the Lord had by conception a divine *esse* of life, or Jehovah, and that a like *esse* of life had *existence* in his human principle by union," n. 2649; and hence the material is not *made divine*, but *expelled*.

23. Hence it follows, that the human principle which the Lord had in POWER before he came into the world is now in ACT, having an additional power and glory as the *divine natural* provided for the spiritual church, and that all which he had either as a mere natural human, or a material principle, is altogether *expelled*; so that "that which was born from eternity was also born in time, and that which

was

was born in time and glorified is the same." Thus the Lord is Jehovah as to his divine natural as well as as to his divine celestial and spiritual, and is the only God of heaven and earth, as soul, body, and operation is only one man; and therefore is both God and Man, and Man and God, in One Person.

24. To sum up the whole, it appears, that the making the humanity divine does not imply the making of what was not before divine, the divine humanity of the Lord; but expelling what is contrary to divinity, and opening the inward of the human he had by conception, and that this expulsion and opening constitutes the glorification of his humanity; just as man is opened into the inward kingdom of the Lord and *made* spiritual, not by a change or transmutation of his carnal appetites into spiritual affections, but by a removal of the one, and an opening or interior reception of the other.

If you think these observations of any weight, your insertion of them will oblige various ardent seekers after truth, with

Liverpool,

Your friend,

Aug. 10, 1791.

R. M.

To the EDITORS.

GENTLEMEN,

IF the following remarks relative to two of the Queries in your last Number be thought fit for insertion, they are at your service, for the sake of good, and it's increase by the light of truth.

I. Concerning the Lord's being three days in the sepulchre, (see p. 353,) it was to the end that he might represent before the angels and the man of the church, the rejection of the infirm humanity derived from the Virgin, and

and the consequent subjugation of the infernals; and also by his resurrection on the third day in the morning, to represent the rise of the New Church about to be established by him. The state of the Lord's body, during the time it was in the sepulchre, may in some degree appear from the state of other men on the departure of the soul or spirit from the natural body at death; The body dies because it ceaseth to be correspondent with, and cannot retain the soul; this also was the case with the Lord's body, which could not be glorified but by suffering the cross, by which the maternal humanity expired and was dissipated; and inasmuch as all men remain for some time at their departure suspended as it were between the exercise of natural and spiritual life, this also was the case with the Lord's body, which was not ultimately in exercise till the third day * in the morning, at which time commenced the restoration of order in the world of spirits and angelic heaven. And as every man, on his first entering into the spiritual world, is in his externals in his first state, in a form similar to his last appearance in the world, so also did the Lord appear at the first to his disciples; and as men are successively introduced into their interiors, and the external form changes accordingly, so the Lord also introduced himself into his interior and inmost esse, and the external of his humanity was changed accordingly; so that I am induced to think, his appearance to his disciples, at the time of his ascension, was different from his appearance to them on his resurrection day. The Lord's state while in the sepulchre, I take to be described in Rev. xi. 7, 8, 9, 10, 11; as also mentioned by Emanuel Swedenborg, in the Univ. Theol. n. 567. Death, as applied to the Lord, means his glorification.

II. With

* To-day, as mentioned in Luke to the thief on the cross, signifies *state*, xxiii.

II. With respect to a young person marrying again after the decease of his or her partner, (p. 356,) it seems that the divine order is one in essence in both worlds, so also is true charity and conjugal love; but the form or manifestation of these differ in the natural world from their form in the spiritual world; divine order, charity, and conjugal love, regard no other end but good uses; the good uses of conjugal love in the natural world are principally the propagation of the human race, and of the church thereby; but in the spiritual world it's principal use is the increase of goodness and truth amongst angels and men from the foundation thereof; wherefore it seems that for this end in the natural world we may marry a second or a third time, &c. though we may have lived in spiritual affection with the deceased, because the conjugal principle doth not take place from being confined to one, and so from something external, but from being in a state of regeneration, and thereby conjoined to the Lord; and the consequent conjunction of good and truth in the mind, and the external termination of this union, is the love of chastity in marriage with one person at one time in the natural world, and the love of one individual partner in the spiritual world; and who this partner is the Lord only knoweth, whether the person or any of them we may have successively married in this life, or some other. Hence it seems very needful, that this chaste love of marriage should be brought into operation, inasmuch as it is only operative good which gains a form in the mind, and abides with us after death. It seems we ought to be solicitous only for the regeneration and salvation of those we marry here, rather than about our future union with them hereafter in the spiritual world; because our state in the conjugal principle is determined by the state of our mind as to regeneration, which is no other than spiritual conjunction with the Lord by love and faith, who will, no doubt, provide for us a suitable partner in the world to come.

M. B. G.

To the EDITOR.

SIR,

THE two following natural experiments I have sent you, to place in your next Magazine, if you think they will be any means towards forming a more rational conception of some matters treated of in your last.

1st, *Of apparent Creation.*

Take of dry mould a sufficient quantity for the purpose, and weigh it, put it in a pot, in which place the seed of some bulky plant; keep watering it till the plant comes to perfection; take the plant from the pot, dry the mould, and it will be found of the same weight as before, be the plant which is taken from it ever so large. Whether this be a creation from the spiritual world, or a transmutation of the water into the plant, I cannot say.

2nd, *Of apparent Annihilation.*

Take any natural body, the less dense the easier the process, place it within two crucibles of a known weight, which are to be luted together, place them in a fire till red hot; then taken from the fire, and opened, the inclosed body will be found to have lost part of it's bulk and weight, and the crucibles the same weight as before, as a moderate fire is not sufficient to affect them: the greater the degree of fire, the more will the inclosed substance be destroyed.

Quere, If all nature were to fall into the natural sun, and then to the spiritual sun, if it would not be annihilated therein?

God created this natural system from himself, and also man, and can without doubt return so much of it to himself as his good pleasure requires; the nature of our Lord's

human

human flesh may be proved from his miracles ; for instance, when he said to them with withered limbs, be whole, a creation of flesh must come forth at his word, for it is well known that withered limbs are always scant of flesh. So also in respect to the miracles of the fishes and loaves, his transfiguration, &c. From the above it is evident our Lord could create and annihilate his own flesh instantaneously ; instance his appearances after his resurrection ; and without doubt the Lord was equally the same when the body was on the cross, or in the grave ; for it was not the human flesh merely the Lord came to glorify, but the humanity, or that nature of equilibrium in which man is created.

It will give me pleasure to see the above in your Magazine, as it may be a means of consolation to some others, as it is to myself.

Your's, &c.

Sept. 12, 1791.

Y. Z.

To the EDITORS.

GENTLEMEN,

ISAIAH iv. 6. "*All flesh is grass.*" However inconsistent these words may appear at first sight, (I mean, in a literal point of view,) yet on a closer inspection, we shall find them literally true, for the substance of all flesh is evidently grass, or vegetable productions ; for that ravenous creature, man, that feeds upon animals, is only eating grass in the form of flesh, the animal's flesh being formed by it's eating the vegetable creation ; so that, literally, it may with great propriety be said, *All flesh is grass.*

I was led to the above thoughts from your correspondent R. M. of Liverpool's observations respecting the Lord's material body ; he seems to have raised some apparent difficulties respecting it, without endeavouring to solve them, which

he appears very able to do ; I would, therefore, beg leave to express, in my way, some further ideas upon that subject, that my imperfect way of expression may stimulate others to bring forth out of the divine treasury the riches of wisdom and knowledge.

I do not suppose that the flesh of grass is now a part of the divine nature ; for it is inconsistent to suppose, that material flesh and blood can enter into spiritual substances and acts ; but the Lord successively put that off, as the first rudiments or interior essence of the body from the Father found room to expand itself, by the evils and falses in the maternal humanity being extirpated ; for though the interior essence of the body was from the Father, and consequently was perfectly pure, yet being clothed with the maternal materiality, that brought a cloud over the clarity of the interior, and this was the reason that Swedenborg says, there were not genuine truths with the Lord, but only apparent, for herein consisted the Lord's combats, the maternal evil and false was admitted, and by admission caused such a horrible cloud of darkness and terror in the human nature, so much so, that it apparently prevented the divine influx ; but the internal, the esse of the Lord, being Jehovah, he must necessarily conquer. Now if these evils and falses had not been admitted, they would not have been conquered ; but the powers of darkness were suffered to raise their hellish conflict, that being seen, and known, they might be overcome and cast out, those enemies to peace ; and thus the Lord brought in everlasting righteousness, by casting out those evils and falses, and confirming the good and truth in his humanity ; just like some liquors, (if I may be allowed the comparison,) that are obliged to be put in a state of ebullition to separate the impure parts, and thereby purify the liquor ; thus in every conflict, by conquering the Lord cleared the way for those first rudiments of the body

from

from the Father to expand itself, for being from the Father it was infinitely pure, therefore could not expand itself and commix with the evil, till there was room made for it by extirpating the evil and false; and so far as it was extirpated, so far the human divine was made the divine human, or in other words, so far the divine natural was formed; and therefore though in the Lord there is not a human materiality, yet there is (allow me the term) a spiritual materiality which constitutes the divine natural; hence it is that the sun of the spiritual world shines brighter now than before the Lord's taking human nature; not that there was any deficiency in the ineffable glory of the Deity before, but there was no divine natural as a medium through which man could perceive the divine glory, Jehovah in his esse not being approachable by any creature.

Perhaps my imperfect mode of expression may be better understood by considering human generation; the first rudiments of man are from his father, and this is the form of the soul; and from the mother is induced a material covering: the form of man's soul being from the father, remains to eternity, but the form induced from the mother may be put off, and is put off as to gross corporeity by all; but the evil of that form is confirmed by those who confirm themselves in a life of evil, but is put off by those who confirm themselves in good. Now to apply this to the Lord, the first rudiments of human nature in the Lord were from the Father, consequently divine; the covering form was the body induced from the mother, in which was hereditary evil and false: now the Lord, in order to form the divine natural, admitted temptations into the principle of truth divine in the human divine, and by conquering made that principle divine truth in the divine human, thus forming the divine natural (Arc. Coel. n. 2814). But there are so many ideas branching out from this divine subject, that I know

know not which to pursue, and it appears to me that I am darkening counsel without knowledge. I must beg leave, therefore, to sum up the whole in those words of the divine mission of Swedenborg, as expressed in the Arc. Coel. n. 1603. "The external man is nothing else but a kind of instrumental or organical substance, having no life in itself, but receiving life from the internal man, in which case it appears as if the external man had life from itself; with the Lord, however, after that he had expelled hereditary evil, and thereby purified the organical vessels of the human essence, these also received life, so that the Lord, as he was life with respect to the internal man, was made life also with respect to the external man; this is what is signified by glorification."

I think, after these words from the Arcana, there is very little room to say any more; I would only observe thus much, a subject that will be the everlasting wonder, joy, and admiration of angels, how can it possibly be supposed that human ideas are fully adequate to such a task! for this is a stream that "flows and flows, and will for ever flow."

—Happy shall I be if the little bark of my soul is carried forward in this everlasting stream, who am only an

Sept. 11, 1791.

IGNORAMUS.

P. S. I hope this will reach you time enough.—I would beg R. M. to read n. 1414 of the Arcana.

To the EDITOR.

TRUTH, Sir, genuine truth never loses by coming to light, and mankind can but be bettered by it, hence it is I think it highly adviseable, for the benefit of your readers, to usher into the world the following important ex-

tract from E. Swedenborg's manuscript Diary, concerning the Epistles of Paul.

"N^o 4824. That Paul's Epistles have no internal sense, is well known in the other life; but it was foreseen they should be in the church, lest the members of the church should do evil to the Word of the Lord; for if a man lead a bad life, and yet believes the Word to be sacred, he does evil to heaven; for that reason Paul's Epistles were permitted, and for that reason Paul was not allowed to take from the Lord any thing of a tried or proved life, (*vitam probatam*), nor even of doctrine, and to expound or explain the same, but he took all from himself. Indeed the church explains the Word of the Lord, but it is by Paul's Epistles she explains it; wherefore also she departed from the good of charity, and received the truth of faith; which nevertheless the Lord himself did even teach, but in such a manner, that the good of charity was all."

This extract, Sir, short as it is, might afford much matter to think on, to many of our friends, who begin to be willing, I fear, to be too self-wise, and take upon themselves to demonstrate to the world the truths of our sacred religion, without making known to the world what pure source every man might derive them from in all their genuine purity. Who has an ear to hear, as the Lord said, let him hear, and prove more obedient to his fatherly dictates; that is the sanguine wish of the meanest of his servants,

Sept. 8.

1791 = 35.

BENEDICT CHASTANIER.

* * * *

THE above remarks concerning Paul's Epistles seem to be exceedingly just; agreeable to which Paul himself frequently declares, that what he wrote was not by divine inspiration,

piration, or from any command of the Lord, but merely according to his own private judgment. Of this any one may be convinced by reading only his 7th chapter of the 1. Corinthians from beginning to end; also 2 Cor. xi. 17. In many other passages of his writings he speaks of *himself* in very high terms; and notwithstanding his great care to ascribe the praise to the Lord, yet after all it must be acknowledged, his language in some cases smells very strongly of self. See 2 Cor. Chap. x. 7 to 16. Chap. xi. 1, 5, 10, 16 to 33. Chap. xii. 11.

It has been remarked by several, (and the observation may be repeated in this place,) that where the ministers of the Old Church preach *one sermon* from the Gospels, which are the Word of the Lord, they preach *ten*, if not *twenty sermons* from the Epistles of Paul. Thus the declaration of Baron Swedenborg is verified, where he says, it was foreseen by the Lord, that the Christian Church would almost reject his words, and substitute in their place the mere sayings of Paul. This also, as he observes, is of divine providence, to prevent, as much as possible, their profaning and doing violence to the Sacred Scripture.

Notwithstanding the above remarks, we wish it to be well observed, that the New Church still considers the Epistles of Paul as useful to promote a life of charity, and to confirm the divine truths of the Word.

A Committee having been appointed by the last General Conference of the New Church, held in London, to transact whatever business might appear to them necessary for the further promotion and establishment of the same; and it having been judged proper to apply to Parliament for the same relief and religious toleration, which others

others of his Majesty's subjects enjoy, whether they be Roman Catholics or Protestant Dissenters; we are desired to lay before the public the following *Copy of a Petition* which was presented by LORD RAWDON, to the House of Peers, on Monday the 30th of May last, in behalf of the New Church at large.

To the Right Honourable the Lords Spiritual and Temporal of Great Britain, in Parliament assembled.

The humble Petition of BENJAMIN BANKS, Jun. of Salisbury, ROBERT HINDMARSH, of Clerkenwell, London; THOMAS WRIGHT, of the Poultry, London; FRANCIS LEICESTER, of Spa-Fields, London; ANTHONY HUNT, of Bristol; SAMUEL HANDS, of Birmingham; and JOHN HOYLE, Jun. of Halifax, Members of the New Church, called the New Jerusalem, for themselves, and in Behalf of the other Members of the said Church;

SHEWETH,

THAT your Lordships' Petitioners having embraced the heavenly doctrines of the New Jerusalem, as published by the late Honourable Emanuel Swedenborg, which they believe to be an authentic and true explanation of the Holy Scriptures of the Old and New Testaments, and finding that they cannot conscientiously make and subscribe the declaration required by the 19th of his present Majesty, to be subscribed by his Majesty's Protestant subjects, dissenting from the Church of England, in order to obtain to their Ministers, Teachers, and themselves, the protection of the laws of Toleration; And your Lordships' Petitioners having a further difficulty in certifying their places of Public Worship agreeable to the terms of the said laws, for the purpose of having the same registered as places of Public Worship; And your Lordships' Petitioners being loyally and affec-

tionately attached to his Majesty's Royal Person, Family, and Government, and being ready to prove this their loyalty and attachment by taking the oaths of allegiance and supremacy, and by subscribing a declaration against Popery; And your Lordships' Petitioners being desirous to provide for the religious education of their children, for the support of their poor, and for the useful employment of other members of the said Church:

Your Lordships' Petitioners therefore humbly pray for leave to bring in a Bill, to allow the Ministers, Teachers, and others of the said New Church, to perform all the duties, offices, and ceremonies of religion within the realm, and in the colonies and dependencies of Great Britain, upon the condition of their taking an oath of their true allegiance to his Majesty King George, and subscribing a declaration against Popery, and of their being Christians and Members of the said New Jerusalem; and to allow them to certify their places of Public Worship as such, without being required to describe themselves as Protestants or Dissenters; And to incorporate certain Members of the said Church, to enable them to contribute to the common Stock of such institutions, as may be necessary for the religious education of their children, and for the employment and maintenance of their poor, without being answerable for any greater sums than they may severally advance into such common Stock; and for such other purposes as shall be set forth in the said Bill, and as to the wisdom of Parliament shall seem meet.

And your Petitioners shall ever pray, &c.

(Signed)

BENJAMIN BANKS, Jun.

ROBERT HINDMARSH.

THOMAS WRIGHT.

FRANCIS LEICESTER.

ANTHONY HUNT.

SAMUEL HANDS.

JOHN HOYLE, Jun.

At

At the time of presenting the above Petition, (it being too late in the Session to proceed with the Bill,) Lord Rawdon informed the House, that he had recommended it to the Petitioners to print the Heads of their intended Bill, and not to proceed in it till the next Session of Parliament, which advice the Petitioners had adopted.—In the mean time the Petitioners, with the assistance of their Counsel, have been preparing the Bill, which is now nearly ready, and will in a short time be circulated among the members of the New Church both in town and country; when any remarks or amendments, which they may think proper to suggest, will be thankfully received, prior to it's being delivered into the Hands of the Lords and Commons.

We are also desir'd to acquaint the public, that as applications of this kind are attended with considerable expence, a subscription has been opened for the purpose of raising a fund to carry on the same; and it is hoped that all who have embraced the heavenly doctrines of the New Jerusalem, will unite in giving the present application all the countenance and support which lies in their power.

Subscriptions or voluntary contributions will be received by either of the following persons, who compose the Committee appointed by the last General Conference of the New Church:

BENJAMIN BANKS, Jun. Salisbury, *President.*

ROBERT HINDMARSH, No. 32, Clerkenwell-Close,
London, *Secretary.*

THOMAS WRIGHT, No. 6, Poultry, London, *Treasurer.*

WILLIAM ILLINGWORTH, No. 34, Chiswell-Street,
Moorfields, London.

JOHN HOYLE, Jun. Washerlane, near Halifax, York-
shire.

JAMES HINDMARSH, at the Letter-Foundry, Type-Street, London.

JOSEPH PROUD, next the New Jerusalem Temple, Birmingham.

FRANCIS LEICESTER, No. 8, Spa-Fields, London.

ANTHONY HUNT, Wine-Street, Bristol.

JOHN WIELDON, No. 8, Snow-Hill, London.

JONATHAN PRATT, at his Office, Southmolton-Street, London.

JOHN HAYWOOD, Little Turnstile, Holborn, London.

STEPHEN HOLDER, No. 9, Middle Moorfields, London.

JOSEPH GUMERSALL, Birmingham.

The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Continued from p. 312.]

HAVING now plainly shewn, and fully proved, that the doctrine of the church is now so erroneous, that truth cannot be discovered; no truth is declared and delivered from the written Word (which is a declaration of the truth) nor from the manifestation thereof in the works of creation; but what is mixed, alloyed, confounded, perplexed, and annoyed, with such over-bearing falsity, that no clear truth can be discovered; so that all that hurt, violence, oppression, perplexity, and tribulation, is come upon it, which our Lord foretold; by which we know the end is come: for all those things mentioned in Matt. xxiv. and xxv. and in similar places in the other evangelists, with several chapters in the Revelations, refer to the various states and changes of the christian church, with the declensions of

truth

truth, and the languishing of love; and likewise the growth, increase, and power of antichrist, or kingdom of darkness, in error and falsity; and not to the destruction of Jerusalem, nor the end of this outward world; and his coming to judgment is his second coming in the power of the truth and the light to overturn these powers of darkness, to separate between light and darkness, that is, between truth and falsity, between good and evil; so that they shall never more be put one for the other.

Hearken now, ye establishers and builders of this church, whose foundation is in the sand, and no longer deceive yourselves and the people; for the Lord is already come to judgment. Judgment, you know, is a discerning, distinguishing, and separating, between truth and falsehood, good and evil, love and hatred; and it is the light maketh manifest: therefore it is certain judgment is already begun: falsity, which is darkness and evil, is already discovered and condemned; the light is broke forth, and as lightning shineth from the east to the west, so it enlighteneth the inward powers of the members of Christ, for he is that light. He is already descended on his white throne, and is still coming on a cloud, which is light, and the throne of his glory; and is already manifested to, and in his saints, in whom he reigneth in the majesty, splendor, glory, power, and transcendent excellency of the light, in which are all those on the right hand, called the sheep; for the right hand of God signifieth the principle of light and truth: so whoever is in the light and truth, filled with love, is now on the right hand; for it being said, "He shall set them on the right hand," is the same as, He doth set them on the right hand.

Now the fulfilment of what our Lord foretold, and the breaking forth of the light, is the sign of the Son of man; and as it has already been made appear that his second coming

coming is not to destroy or dissolve this world, and afterwards judge the whole race of man; it is certain that judgment is already begun, and is quite different from what the church has for some ages taught. It is generally taken in the literal sense, that the Lord will, in great pomp and splendor, sit as judge in the same manner as an earthly judge, a mortal man, doth; and summon the whole race of man to appear before him, at that place, locally, where he has fixed his seat, and then proceed as an earthly judge doth; and then, and not till then, make known to every one their respective and eternal doom. And this grand process, they tell us, will commence and be carried on on some one certain day, according to this world. Now these false conceptions and ideas of the judgment arise from that monstrous doctrine of ascribing to God the same properties that are in man, but will fall to the ground as soon as viewed in the light; for it is certain, none can be brought nearer to God than they are every moment; being in his immediate presence, which filleth all; and his judgment-seat is erected in every breast, and there is carried on the whole process.

So it is very evident there is a lying spirit in the mouth of the prophets, causing the people to go astray, and wander on the dark mountains as sheep having no shepherd.

Now judgment is not in itself condemnation, as is often represented, but, as has been before shewn, a clear distinction between falsehood and truth; and the evil in falsity is already condemned, even while the light maketh manifest.

Therefore the coming of the Son of man, mentioned in Matt. xxv. is not, as men have taught, to dissolve the world, but on the throne of his glory in the power of the light of truth, with his fan in his hand to purge his floor, to separate between the wheat and the chaff, to preserve the one, but burn the other with unquenchable fire; or in other words, to purify his church, to separate between truth

and

and falsity, to overturn all the strong holds of the prince of darkness, supported in, and maintained by, erroneous and false doctrines, and imposed for truth.

Be alarmed now, ye teachers of lies, and maintainers of falsities, for your measure is near filled, your number completed; and the period accomplished, that the work you have performed, and are still carrying on, shall be destroyed and for ever cease. For the light and truth is broke forth from it's oppression, and has discovered falshood it's oppressor. The Lord is now coming with all his holy angels, not only in the splendor, majesty, and beauty of the light and truth, but in and with the power of all the properties of goodness and love; that great and wonderful day of the Lord, so terrible to the maintainers and powers of darkness, in the doctrines of falsities, is rushing on; which will overturn, overturn and destroy all these self-confounding and self-contradicting systems which are enemies to, and oppressors of the truth.

But now, before we conclude, let us just take notice of the process. We have already seen that the right hand of God signifieth the principle of light, truth, and love; consequently, all are on the right hand that are in the light and truth, wherein is all goodness and love. Now, on the contrary, it necessarily followeth, that the left hand must signify the principle of darkness, falsity, and evil, the promoters and maintainers thereof. Now it is said to those on the left hand, "Depart from me, ye cursed (darkness must fly before the light, and falsity before the truth); for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not." This is not to be understood, as is usually taught, that Christ will speak thus verbally to part of his audience, when the whole race of man is personally before him; no; the Lord is now thus speaking
ing

ing to those on the left hand, and understood thus: Christ, or the seed of the woman, is in the soul of every man; but is there closely imprisoned and violently oppressed by the seed of the serpent; as in hunger, thirst, nakedness, and sickness: it is not the outward corruptible bodies of men.

Now the doctrine of three gods, or the false doctrines concerning the one Lord God, creator of all things, Saviour and Redeemer of the world, can administer no comfort to Christ in the soul; and more especially the doctrine of justification and salvation by faith alone doth not, cannot administer the least comfort to Christ in this necessitous state: all that know and are in the truth will agree, that Christ, in this low estate, in his members or brethren, is in a starving condition, in hunger, nakedness, and confinement, in sickness; but this doctrine of salvation without works can afford no meat, drink, clothing, nor cordial; no comfort or consolation; no release or enlargement, not so much as a kind visit in love; but denieth all works of mercy: and instead of comforting and nourishing (in it's own nature and properties) it powerfully tendeth to starve and destroy, and, Herod-like, would murder the young child while it pretendeth to worship him.

Cease then your abominations, in false, monstrous, and even shocking declarations and assertions, concerning the one true God, Lord, and Saviour! which worketh tribulation and desolation of the truth; starving and oppressing Christ, who is the truth in the divine principle and heavenly desire kindled in the soul, from that original innate divine spark, or seed of life and light, which is in every man; which is Christ in his members and brethren, and there nourished by truth and love, but starved by falsity and darkness; yet know this, all ye who are on the left hand, that notwithstanding you administer no real comfort to Christ, yet Christ still liveth, and shall eternally live, with all his members

members and brethren : but no thanks to your murderous false doctrines, for your time is short who seek his life.

But again : It being evidently clear that the left hand signifieth the principle of darkness, falsity, and evil, called the goats ; all you who are found in that principle, maintaining error, and declaring abominable falsities of the one true God, must on a certainty be on the left hand among the goats ; and may NOW hear your sentence : put not off to some distant period, but hearken ! the judgment is NOW ! the voice of light and truth is NOW heard, and is always saying to darkness and falsity, Depart !—Depart you must at the appearance of the light, for the light hath no communion with darkness, nor truth with falsity.

The great and important work, the separation, is NOW carrying on, and shall continue without cessation or interruption, until perfectly finished ; until all evil, which hath it's existence in darkness and falsity, is departed into it's own place, that dark abyss from whence it came.

Your Babels must soon be stopped and thrown down, your false and contradictory systems of your own contrivance shall be broke : the earthquakes, wars, and tumults you have raised, shall cease ; and the spiritual pestilence and famine, consequent thereon, shall be no more : and every eye which is formed by the true light shall clearly see that you are not the sheep, but the goats. By your strife and contention, wherein, as devouring wolves, you worry each other, in your striving which shall destroy most of the sheep ; for the true Shepherd, our Lord and Saviour, is meekness, the King of peace and unity.

It may be unnecessary to enlarge on the subject in order more fully to establish the truth of what has been advanced, since it must be evident to every discerning mind, that what our Lord foretold is already accomplished ; the very last prediction being now actually fulfilling, and the sign

of the Son of man appearing in heaven; which is the manifestation of the mystery of the truth in the light thereof, being evidently broke forth in innumerable souls. We may make a stop here, and inquire, Who is on the Lord's side? To such we have but little more to say, only to enforce our Lord's caution and admonition: "Take heed that no man deceive you."

[To be concluded in our next.]

To the EDITORS.

GENTLEMEN,

THE brightness of Baron Swedenborg's character, like a lamp in the temple, should be continually burning, and not suffer, if possible to avoid it, the least dimness from malevolence, that not only the present, but future generations may see and know, that he really is, as himself affirms, the messenger of the last and highest dispensation, called the New Jerusalem Church, wherein the Lord alone, as Jehovah God, in his glorified humanity, is to be worshipped and adored as he is in heaven. Attention to this remark is the more necessary, because the number of the Baron's adversaries are not a few, who read him with no other design, than to discover flaws in his voluminous and divine productions, in order to depreciate and to render them contemptible in the opinion of the incautious and unwary multitude.

Reading his "Continuation of the Last Judgment," lately translated and published, I thought I discovered an apparent difference between the account there given of Calvin in the spiritual world, and that given concerning him in the Baron's True Christian Religion: and as you have been hitherto very successful in solving difficult points

tions of holy writ, removing objections, and reconciling seeming inconsistencies, proposed for explanation in your much-admired Magazine, should be glad you would take this also under consideration, and in your next Number explain this difference above alluded to in the two accounts given of Calvin, which will oblige many in this city, and among the rest a constant reader of your useful Magazine.

Bristol, Sept. 19, 1791. AMICUS.

* * *

ANSWER.

UPON an attentive examination, we believe there will be found not only no contradiction in the passages alluded to concerning Calvin, in the *True Christian Religion*, and *Continuation of the Last Judgment*, but a perfect coincidence and harmony. It must be remembered, that the *Continuation of the Last Judgment* was first published in the year 1763, and the *True Christian Religion* not till the year 1771. In the *Continuation of the Last Judgment* Swedenborg says, that at the time of writing that treatise he had "conversed only once with Calvin; that he was then in a society of heaven, and accepted among them, because he was well-disposed, and made no disturbances." This appears to have been Calvin's first state after his entrance into the spiritual world, while he was yet in his externals, and consequently by external good associated with the angels of the first or lowest heaven, who for the most part are simple-minded men. In the *True Christian Religion* Swedenborg describes the successive states Calvin went through after death; and in the first part of that description includes what he had before asserted concerning him in the *Continuation of the Last Judgment*. See *Theol. n. 798*, page 682, to the middle of page 683. After this, when the New Heaven began to be formed,

which was not till the dissipation of the imaginary heavens, and the separation of those who were *interiorly evil* from those who were *interiorly good*; then Calvin's real internal character began to make it's appearance openly, and the evil which all along had lurked within became manifest in his outward conduct; as may be seen in the remaining part of the same section, where he is expressly declared to be an *evil spirit*.

The apparent change of character here ascribed to Calvin, is in fact no more than what is common to most other men who have made a profession of religion. At first they are in their externals, just as they were before death; so that a person may easily know them to be the same men. But after some time they are let into their internals, and then, if they had been only outwardly pious and holy, and not inwardly such, they are so completely transformed as to their appearance and behaviour, that even their most intimate friends in the natural world would not be able to recognise them. But all the while they were the same men in the internals of their spirit. Many instances of this kind were observed by Swedenborg.

That the above observations in respect to the state of Calvin are just, may also appear from a view of the particulars related concerning Luther. In the Continuation of the Last Judgment, n. 43, it is said, that Luther was desirous of receding from his doctrine of faith alone, but could not; in consequence of which he underwent great sufferings: but in the True Christian Religion, n. 796, Swedenborg asserts that Luther has embraced the doctrine of the New Church. This difference arises from the different states through which Luther passed. In his first state he opposed and even ridiculed the New Church; but afterwards, having his understanding enlightened, and coming into a more interior state, which was formed in him by the

Lore

Lord during his youth, he rejected his own doctrine of faith alone, and eagerly embraced the truth. The True Christian Religion, or Universal Theology, being the last work which Swedenborg published, contains a summary of the characters of the leading reformers, and in a manner recapitulates the substance of all he has said about them in his former works. So that if a reader is desirous of knowing the real situation, in the spiritual world, of any of those celebrated characters, he may safely depend on what is recorded in his last work entitled True Christian Religion.

One more remark we think it necessary to make, as it may be the means of preventing or removing difficulties of a similar nature with that which occurred to *Amicus*, respecting Calvin, and which indeed has been mentioned to us by several other *friends*. The English reader, in consequence of reading the translations of Swedenborg, which have not been published in English in the same order of time in which they were originally written, may sometimes perhaps imagine, that he has discovered an error or contradiction in the author, when in reality there is none; of which he might also in many cases be satisfied, were he only to attend to the original dates of publication. It so happened, that the very last book which Swedenborg wrote, was translated and published in English before those which were first written. The consequence of which is, that many persons having become acquainted with what he says concerning the *last states* of particular persons, before they have heard any thing (or but little) of their *first states* in the spiritual world, are apt to imagine the author has forgotten himself, or contradicts himself, when in different books he seems to speak differently of them: whereas the truth is, that were the reader to pay proper attention to the various states of the persons spoken of, and to the successive periods of publication, by viewing them in their proper order of time, he would

would always find the greatest harmony and consistency throughout our author's writings, notwithstanding they are so voluminous, and abound with so much information.

R. H.

To the EDITOR.

MY DEAR SIR,

ON reading Swedenborg's Diary, I accidentally fell upon the following very curious and useful anecdote, which I hope you will introduce to the world as soon as convenient, in some part of your next publication: it is from N^o 4422, under the title of

"How many shall receive what is written by me."

"I have received letters, by which I am informed, that
 "in the space of two months four copies only of my books
 "had been sold; this I notified to the angels, who won-
 "dered much at it, but said, it must be left to the Lord's
 "providence, and that this is such, that it forceth no man,
 "which could indeed have been done; but it is not expe-
 "dient that any should read this, but they that are in the
 "faith. They added, that such a thing was even known
 "from the Lord's advent in the world, who could even
 "have compelled them to receive the words of his whole
 "Testament, but he forced no one: the same was also
 "done afterwards by his apostles.—Yet there were found
 "some who received their testimony, but they were those
 "only who were in the faith, to whom also the apostles
 "were sent. It was shewn me, moreover, how it goes
 "with the rest in the christian world, by this experiment,
 "that some were let into the state in which they had been
 "in the life of the body, and then they were told to think
 "of what hath been written by me concerning the other
 "life."

"life, and on the explication of the internal sense of the Word; then they were all seized as with a vomiting, casting off all these things. This they themselves said and confessed."

There is no date to the above, but from the preceding and following dates of the manuscript, it must have been written in September 1749.

I remain, Sir,

Most cordially your's in and for the truth

BENEDICT CHASTANIER.

To the EDITOR.

SIR,

IF you please, an explanation of those words in Luke xxi. 23, would be very satisfactory to me, a poor ignorant creature, who have read E. Swedenborg some little, but I think I don't well understand him; but please the Lord I will see farther, and as I am no sectarist, hope I shall seek truth for the sake of truth; which is my humble prayer to the Lord that I may.

The words are these: "But wo unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people."

Warrington, Sept. 18.

M. M.

ANSWER.

The following explanation of the above passage, we hope will give satisfaction to our correspondent, as well as to others of our readers.

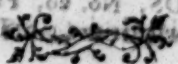
The 21st Chapter of Luke, as well as the 24th of Matthew, and 13th of Mark, treats of the consummation of the age, by which is meant the end of the present Christian church (so called). This event has already taken place; and the precise time alluded to in the words of the text, is the

the present day. It is unnecessary to observe, that the passage cannot be taken literally as expressed: we shall therefore briefly point out it's spiritual meaning.

Wo unto them that are with child, and that give suck in these days, signifies the extreme difficulty, and even danger, of acquiring good and truth in the Old Church, by any who are disposed for the reception thereof. *To be with child,* signifies to conceive or be receptive of the good of celestial love; and *to give suck,* denotes to be receptive of the truths of that good, in a state of innocence; *those days,* imply that state of the church, when it comes to it's period or consummation. The reason why it is said, *wo unto them,* is, because they cannot preserve alive those goods and truths which they have received, if they continue in the Old Church; seeing that in such case they are exposed to the infestations of evil and falshood, arising from hell, through the medium of the false doctrines, preachings, and perverted worship of the present Christian church, so called. For at the end of a church hell prevails, and endeavours to snatch out of the hearts of the faithful all the goods and truths which they have received from the Word: it also insinuates and commixes evils and falses with those goods and truths, thus producing a state of prophanation, and exposing souls to the danger of eternal damnation.

For there shall be great distress in the land, and wrath upon this people, signifies, that, in consequence of the prevalence of evil and falshood in the church, good and truth are rejected. The *land* or *earth* is the church as to good, and *people* are the church as to truth. *Great distress* means the dominion of evil, and *wrath* means the dominion of falshood from evil; for at the end of the church wicked persons are *distressed* by the presence of good, and filled with *wrath* at the presence of truth.

R. H.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For OCTOBER, 1791.

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By A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom all Communications for this Work (POST-PAID) are received. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Book-sellers, Stationers, and Newscarriers, in Town and Country.

[PRICE SIXPENCE.]

TO CORRESPONDENTS.

BEING under the Necessity of omitting several Letters which we have received from different Correspondents, we beg Leave to inform them, that we reserve them (with their Consent?) for a Place in our New Work, entitled, *THE NEW JERUSALEM JOURNAL*. Among the Number of Pieces reserved, are the following:

A Letter from *M. B. G.* concerning two Tracts lately published, entitled, *The Worship of Jesus Christ Vindicated*, and *A Trinity in the Divine Nature defended*.

Remarks on the Divine Trinity in Unity, by *George Nicholson*.

The Punishments of the Damned real Mercies; likewise concerning Amendment in the other Life; being Extracts from Emanuel Swedenborg's Diary, communicated by *Benedict Chastanier*.

A Query concerning the Lord's Material Body, by *A Constant Reader*.

A Letter from *R. M.* on the Subject of the Lord's Maternal Humanity.

Another from a Correspondent who subscribes himself *Ignoror*.

Another from *M. D.*

Another, containing a Form of Prayer, by *A Constant Correspondent*.

Another from *A Disciple of Christ*.

If our Correspondents will be kind enough to favour us with any other Communications, they will be thankfully received, and preserved for Insertion in the *NEW JERUSALEM JOURNAL*.

Dr. Priestley having just published a Pamphlet, entitled, "*Letters to the Members of the New Jerusalem Church, formed by Baron Swedenborg*," a Meeting of the Society in London was called to consider whether or no an Answer ought to be given to him; and it being considered, that a public Reply may be of general Service and Utility, they unanimously requested that Mr. ROBERT HINDMARSH would prepare an Answer as speedily as he could, consistently with his other necessary Avocations. With this Request he has complied; and as soon as ready the Answer will appear in Public.

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Critical REMARKS *on the* ORIGINAL *of the* LORD'S PRAYER.

THE Lord's Prayer being considered by the New Church as the most perfect form that can possibly be composed, inasmuch as it proceeded from the mouth of him who is wisdom itself, it may not be unacceptable to our readers to have it laid before them in the original Greek, accompanied with a few critical remarks relative to it's literal sense; which remarks may be considered as introductory to a more interior investigation of it's hidden spiritual contents, proposed to be entered into at some future opportunity, when we may have sufficient leisure for that purpose.

In the Gospel by Matthew, Chap. vi. 9 to 13, the Prayer is couched in the following words:

Πάτερ ἡμῶν δὲν τοῖς ἡρανοῖς· ἀγιασθήτω τὸ ὄνομά σε. Ἐλθέτω ἡ βασιλεία σε· γεννηθήτω τὸ θέλημά σε, ὡς ἐν ἡρανοῖς, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιθίσον δός ἡμῖν σήμερον. Καὶ ἄφεες ἡμῖν τὰ ὀφειλήματά ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σὺ εἶσιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τὰς αἰῶνας· ἀμήν.

The most literal translation of which in English is as follows:

“Father of us the in the heavens; let be sanctified
“the name of thee. Let come the kingdom of thee. Let
“be done the will of thee, as in heaven, and upon the
“earth. The bread of us the daily give to us this day.
“And remit to us the debts of us, as and we remit to the
“debtors of us. And not bring us into temptation, but
“keep us from the evil. Because of thee is the kingdom,
“and the power, and the glory, into the ages, Amen.”

In Luke xi. 2 to 4, the Prayer is in these words:

Πάτερ ἡμῶν ὁ ἐν τοῖς ἡρανοῖς, ἀγιασθήτω τὸ ὄνομά σε· ἔλθέτω ἡ βασιλεία σε· γεννηθήτω τὸ θέλημά σε, ὡς ἐν ἡρανοῖς, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιθίσον δίδε ἡμῖν τὸ καθ' ἡμέραν. Καὶ ἄφεες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφειλοντι ἡμῖν. καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Literally translated thus:

“Father of us the in the heavens; let be sanctified the
“name of thee. Let come the kingdom of thee. Let be
“done the will of thee, as in heaven, and upon the earth.
“The bread of us the daily give to us according to the day.
“And remit to us the sins of us; and for we ourselves remit
“to every one indebted to us. And not bring us into
“temptation, but keep us from the evil.”

It is pretty well agreed upon by the learned, that the Gospels according to Mark, Luke, and John, were originally written in Greek. But Matthew's Gospel is supposed to have been originally written in the Hebrew or Syriac language. The Greek version of it, however, which now passes for the original, is as ancient as the apostolical times. The above literal translation from the Greek may therefore serve to give the English reader an idea of the idiom of that language which the Lord made use of, when he was pleased to teach us how to pray. And it may also, by the bare arrangement of the words themselves, in some measure point out the order of influx from the fountain of all life; for the first word in this divine prayer, viz. *Father*, is the universal that flows into, and fills all the succeeding parts; just as the soul flows into, and fills every part of the human body derived from it. This is true, not only in respect to the Lord's Prayer, but the Ten Commandments likewise, the first words of which, viz. *I Jehovah God of thee*, are the universal, the soul, the sum and substance of all the particulars that follow. But this remark more properly belongs to the internal or spiritual sense, the consideration of which, as before observed, we do not mean to enter into at present, but merely that of the literal sense of the Lord's Prayer.

The Lord's Prayer has been the subject of much criticism among the learned; and some of the most curious of them have had recourse to all the different translations in the different languages, to see if they could discover any variation of idea in the minds of the respective translators, as to particular expressions in the original. It has accordingly been found, that many of them differ in certain particulars, but in general that there is a great harmony in all the translations. The part in which they have varied most, is this, *μὴ εἰσενέλῃς ἡμᾶς εἰς πειρασμόν*; which some think should read,

lead

lead us not into temptation ; others, leave us not in temptation ; and others, suffer us not to fall into temptation. But after all that has been said on this, and other parts of the same Prayer, we are of opinion, that (setting aside the peculiar idiom of the English language, which, we are aware, in many cases will not admit of being read in the strict form of verbal construction) the above literal translation of the Lord's Prayer is the most precise and correct of any that has ever been printed in the English language : our reasons for which will appear in the following examination of each clause.

Father of us.] This translation is undeniable. The reason why the Latins say *Pater noster*, instead of *Pater nostrum*; and the English *Our Father*, instead of *Father of us*, is solely on account of the idioms of their respective languages ; for it is more customary with the Latins to use the pronoun adjective *noster*, than the pronoun substantive *nostrum*, or *nostri*. And so it is the custom of the English to say, *our father*, *my father*, *your father*, &c. rather than *father of us*, *father of me*, *father of you*, &c. But it must be plain to every one, that the true literal translation of the Greek word *ἡμῶν*, is in Latin *nostrum* or *nostri*, and in English *of us*. It is true, this may not sound so well to an English ear, that has been unaccustomed to it : but we are of opinion, that for the sake of the internal sense, (as already hinted at,) the Lord's Prayer, when used in the New Church, ought always to begin in this manner, *Father of us*, and not *Our Father*.—The Greek word *Πατήρ*, *father*, is supposed by some to be derived from *τρέφω*, *to feed*.

The in the heavens.] The Greek particle *ὁ*, translated *who*, is a mere indicative particle, answering to the Latin *hic*, and the English *the*. It is usually prefixed to nouns, not only to shew their gender, but also to give them a certain additional emphasis. In the present case it is placed after

after the noun Πάτερ, vocative singular of Πατήρ, *father*, and carries with it something of the nature of the relative pronoun *who*, which in Greek is properly expressed by ὅς, ἡ, ὅ, and not ὁ, ἡ, τὸ. It however evidently refers to the word *Father*. Therefore the passage may properly enough be translated, *Father of us who in the heavens*; or more strictly, *Father of us the in the heavens*; but more simply, *Father of us in the heavens*; meaning that it is our Father in the heavens who is thus to be addressed.—The Greek word οὐρανός, *heaven*, is supposed to be derived either from ὅρος, *a term, limit, boundary*; or from ὄρος, *a mountain*; or from ὁράω, *to see, discern, understand*.—*In the heavens*. From this it is evident, there are more heavens than one, and that they are all filled with the presence and glory of one and the same Father, who is equally the Father of angels and of men. The translators of the English Bible perhaps thought there was but one heaven for all men to go to, although they with many others imagined there were three Gods (or three Divine Persons) to preside therein! But the truth is just the reverse of the proposition; for there are three heavens, and only one God, or one Divine Person, to fill them all.

[*Let be sanctified the name of thee.*] The English word *hallowed* is now obsolete, and scarce ever used in our language, except in the common translation of the Lord's Prayer and Ten Commandments. The Greek word ἁγιάζω signifies *to sanctify, or make holy*; and is derived from ἅγιος, *holy*; this again from ἄγος, *veneration*; and this from the Hebrew יָמִין, *a feast day, or day of joyful solemnity*.—*The name of thee*; or, *thy name*. The remarks already made upon the phrase *Father of us*, in regard to the difference between the Greek and English idioms, will likewise apply to this and similar parts of the Prayer, which therefore need not be again

again repeated. The Greek word *ὄνομα*, *name*, signifies also *fame*, *celebrity*, *renown*.

[*Let come the kingdom of thee.*] The word *βασιλεία*, *kingdom*, is derived from *βασιλεὺς*, *king*; which is formed of *βάσις* *λεῶ*, i. e. *λαῶ*, and signifies the *basis* or *support* of the *people*.

[*Let be done the will of thee.*] *Γεννηθήτω*, which is translated *let be done*, signifies also *let be born*, being the 1 aor. pass. imperat. of the verb *γίνομαι*, or *γίγνομαι*, *sum*, *fit*, *nascer*, *gignor*; *to be*, *to be made or done*, *to be born*, *to be begotten*. When an internal principle becomes manifested in the external, it may properly be called a *birth*, as well as an *act*. Thus when the invisible *Esse*, called *Jehovah*, manifested himself before men, this external manifestation was called a *birth*; and to continue the analogy of language, this manifested form was called *the Son of God*, though in reality it was *Jehovah God himself in human form*. So where it is said in John i. 14. "*the Word was made flesh*," it may be translated, "*the Word was born flesh*;" for it is the same verb as is here used in the Lord's Prayer. Hence also it may appear, that the *new* or *second birth* consists in a *new* or *second life*, for *life is action*. — *The will of thee*; or, *thy will*. The Greek *θέλημα*, the Latin *volo*, and the English *will*, do not imply any thing of an arbitrary disposition, but a mild, free, and ardent wish or desire originating in pure love.

[*As in heaven, and upon the earth.*] Here *heaven* is in the singular number, and not in the plural, as before: the reason of which is doubtless this, namely, to shew, that, notwithstanding the plurality of the heavens in respect to their differences in the reception of life from the great fountain of life, yet they all conspire together in *one act* or *exertion* to do the will of the Lord. This is as though we were to speak of the soul of man first in respect to his distinct faculties of will and understanding, together with their numerous

deriva-

derivations, and threefold principle of life in each; in this case we would say, that his life is not *single*, but *plural*, agreeable to these words in Gen. ii. 7, "And Jehovah God formed man, dust from the ground, and breathed into his nostrils the *breath of lives*." But were we to speak of these various faculties or lives as in a state of conjunction, and to consider them as necessarily united in one, in order to produce action; then, forgetting the idea of *plurality*, we would say, that man's life is *single* and *one*, agreeable to these words in Gen. ii. 24, "And they shall be *one flesh*." For this is a certain truth, that in every single action, and in every single word of man, all the interior principles of his life, with every faculty appertaining to his soul, though indefinite in number, are present, aid, assist, conspire, and unite in it's production or utterance. And not only so, but every muscle, fibre, and fibrilla, throughout his whole body, also conspires and unites in the same. This is the true reason why after death the whole man will be judged for every word and work.—*As in heaven, and upon the earth.* The Lord's will is first done in heaven, afterwards on earth; that is, first in the internal, then in the external: for this reason it is in the first place said *as in heaven*, and in the second place, *and upon the earth*. The common English translation very improperly reverses the terms, and calls for the will of the Lord to be done on *earth*, before it has acknowledged it's being done in *heaven*. But the intention of the original seems to be, to fix in the mind of the person praying, first of all a view and acknowledgment of the Lord's will being done in heaven, or in the internal, before he prays for it's descent upon earth, or it's manifestation in the external. And this again points out the order of influx from the Lord through the heavens to men on earth, as we before remarked concerning the invocation at the beginning of the prayer, viz. *Father of us*.—*And upon the earth.*

earth. The Greek word *καὶ*, though strictly it signifies *and*, will admit of being translated *also*, and sometimes *even*. The clause may therefore be translated *also upon the earth*. *Ἐπὶ* before the genitive, as here, *ἐπὶ τῆς γῆς*, signifies *on or upon, in, to, above, before*. The term *γῆ*, *earth*, is probably derived from the verb *γίνομαι*, *to be made or born*; for the *earth*, or natural world, is a birth or production from *heaven* or the spiritual world; and so is the external a birth or production from the internal.

The bread of us the daily give to us this day.] The word *ἐπιούσιον*, translated *daily*, is supposed by Arias Montanus to contain a great mystery. He has translated it *superessential* or *supersubstantial*, deriving it from *ἐπὶ*, *super*, and *εἰμι*, *I am*, which in the present participle forms itself thus, *ὢν*, *ἔσα*, *ὄν*, *ens*, *being*. From this, in the feminine, is derived *ἐσσία*, *essence* or *substance*; and with the preposition, *ἐπισία*, *superessential* or *supersubstantial*. But the word is perhaps more properly derived from *εἶμι*, *I go*; in which case, with *ἐπὶ* prefixed, it will signify *continual succession*, or *the close following of one thing after another*; which idea is fitly expressed by the Latin word *quotidianus*, and the English word *daily*. In this latter sense Emanuel Swedenborg has taken the original, in his *Arc. Cœl.* n. 2493, 3735, whose authority in this matter we consider as superior to every other critique or commentary on the Holy Scriptures. We are, however, still of opinion, that the word *εἰμι*, *sum*, *I am*, or more properly *ἔω*, *sum*, *I am*, is the primitive root, and that *εἶμι*, *to go*, is only a variation or translation of the first simple idea of unmanifested *esse* or *being*, to that of manifested *existere*; for all *motion* presupposes *being*, and is the means of it's manifestation.—In this petition there is a little variation between Matthew and Luke: the latter has it thus, *The bread of us the daily give to us according to the day*. For the word *give* Matthew has *δοῦς*, being the 2 aor. imperat. active;

active ; in Luke it is διδς, pres. imperat. but this occasions no difference in the English *give*, or *give thou*.

And remit to us the debts of us.] Ἀφες, here translated *remit*, and in the common Bibles *forgive*, is the 2 aor. imperat. act. of the verb ἀφίημι, *to remit, send away, dismiss*. It is compounded of ἀπό, *from*, and ἵημι, *to send*; i. e. *to send away, or dismiss from us*.—*The debts of us*. Ὁφειλημέ, a debt, is from the verb ὀφείλω, *to owe, to be guilty*. A debt arises from the having in our possession what belongs to another. Now every man being a recipient of life from the Lord, and exercising it apparently as his own, has in his possession what in reality is not his own. So far then man is simply a debtor, without any degree of guilt: and while he acknowledges, that this appearance of self-derived life is *only an appearance*, and that all is derived from the Lord, he repays the debt, (or rather the Lord in him repays it to himself,) and instantly and perpetually he receives a new gift of new life: thus he will be a debtor to eternity. But as soon as ever the *appearance* of self-derived life is *confirmed* as a real truth, the debtor immediately partakes of the nature of guilt, and the debt itself may be called a *sin* or *offence*. Accordingly, instead of the word *debts* in Matthew, we find Luke makes use of the term ἁμαρτίας, *sins*, which may possibly be derived from the Hebrew מרה, *marah, he rebelled*. In Mark xi. 25, the word made use of is παραπτώματα, from παρὰ and πίπτω, which denotes *a falling aside*.

As and we remit to the debtors of us.] *As and* may be read *as also*; see the remark already made on the word καὶ, page 418. Luke has it, *and for we ourselves remit to every one indebted to us*. The variation of the words is but little, and the sense seems the same.

And not bring us into temptation.] The word here translated *bring*, is εἰσενέλξης, from εἰσφέρω, *to bear, carry, or bring into*; being compounded of εἰς, *into*, and φέρω, *to carry, bear, or*

bring. Εἰς Φέρον also signifies *to lead* or *cast into*. The passage may therefore be translated, *carry, bear, bring, lead, or cast us not into temptation.* The term *lead*, which is generally adopted, is not at all improper; but it is not so literal a translation as *bear, carry, or bring.* The word in Greek, which most properly signifies *to lead*, is ἄγω, or ἡγέομαι, *duco.* The objections frequently urged by some persons against the translation, *lead us not into temptation*, as if implying that the Lord led man into temptation, which yet cannot possibly be true, may easily be removed by a consideration of the spiritual or internal sense of the passage. But as it is not our design at present to enter into that sense, we must reserve the consideration of those objections till some future opportunity.—The word πειρασμός, *temptation*, is from the theme or primitive noun πείρα, *an effort, attempt, or trial*; it also signifies *deceit* or *guile*.

But keep us from the evil.] Πῦσαι, of ῥύομαι, properly signifies *to draw, keep, defend*; also *to deliver.* Πόνητος, *the evil, or the evil one*, properly denotes one who is *industriously or studiously evil, malicious, and wicked.* It is derived from πόνος, *labour*; and this again from the primitive verb πένωμαι, *to do, or effect.*

Because of thee is the kingdom, and the power, and the glory, into the ages, Amen.] This clause is omitted in Luke; and some suppose it was not originally in Matthew, although it is in the most ancient Greek copies: the reason for which opinion is, because it was the custom in the Greek church for the priest only to repeat this clause, by way of response, after the people had said, *deliver us from evil.* Another reason which they advance is, because the clause is not found in any of the old Latin interpreters. But neither of these reasons carries sufficient weight with it, to induce us for a moment to believe it is an interpolation. But we accept it, equally with the rest, as divine; and believe with Baron

Sweden-

Swedenborg, that the Word of God, as we now have it in the originals, is perfect and complete, no part of it being either redundant by human interpolations, or defective by human omissions.—*Because of thee.* The conjunction ὅτι signifies either *because, for, or that.*—*Into the ages.* This is literally expressed. As εἰς πειρασμὸν, is *into temptation*; so εἰς τοὺς αἰῶνες, must be *into the ages.* It may also be translated *to the ages, for the ages, or through the ages.*—Ἀμήν, *amen,* means *verily, or truly*; being the same as the Hebrew אֱמֶת, *the truth.*

Having thus gone through each clause, we shall now conclude in the words of the Prayer itself, so expressed as to be accommodated as nearly as possible to the idiom of the English language, and at the same time we trust sufficiently literal.

“Father of us in the heavens; sanctified be thy name. Thy kingdom come. Thy will be done, as in heaven, so also upon earth. Our daily bread give us this day. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ages, Amen.”

ROBERT HINDMARSH.

To the EDITOR.

SIR,

YOUR inserting the following extract from Mr. Bruce's travels, with which a friend favoured me, will oblige

Your's, &c.

R. M.

EXTRACT from BRUCE'S TRAVELS into ABYSSINIA.

VOL. I. p. 498, “Amongst the articles I consigned to the library at Paris, was a very beautiful and magnificent copy

copy of the *Prophecies of Enoch*, in large quarto; another is amongst the books of scripture which I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian canon; and a third copy I have presented to the Bodleian library at Oxford, by the hands of Dr. Douglas, the bishop of Carlisle. The more ancient history of that book is well known. The church at first looked upon it as apocryphal; and as it was quoted in the book of Jude, (ver. 14, 15,) the same suspicion fell upon that book also. For this reason the Council of Nice threw the Epistle of Jude out of the canon; but the Council of Trent arguing better, replaced the apostle in the canon as before.

“Here we may observe by the way, that Jude’s appealing to the apocryphal books did by no means import, that either he believed or warranted the truth of them. But it was an argument, *a fortiori*, which our Saviour himself after makes use of, and amounts to no more than this: You, say he to the Jews, deny certain facts, which must be from prejudice, because you have them allowed in your own books, and believe them there. And a very strong and fair way of arguing it is, but this is by no means any allowance that they are true. In the same manner, You, says Jude, do not believe the coming of Christ, and a latter judgment; yet your ancient Enoch, whom you suppose was the seventh from Adam, tells you this plainly, and in so many words, long ago. And indeed the quotation is word for word the same, in the second chapter of the book.

“All that is material to say further concerning the book of Enoch is, that it is a gnostic book, containing the age of the Emims, Anakims, and Egregores, supposed descendants of the sons of God, when they fell in love with the daughters of men, and had sons who were giants. These giants do not seem to have been so charitable to the sons and daughters

daughters of men, as their fathers had been. For first they began to eat all the beasts of the earth, they then fell upon the birds and fishes, and ate them also; their hunger being not yet satisfied, they ate all the corn, all men's labour, all the trees and bushes; and, not content yet, they fell to eating the men themselves. The men (like our modern sailors with the savages) were not afraid of dying, but very much so of being eaten after death. At length they cry to God against the wrongs the giants had done them, and God sends a flood, which drowns both them and the giants.

“Such is the reparation which this ingenious author has thought proper to attribute to Providence, in answer to the first, and the best-founded complaints that were made to him by man. I think this exhausts about four or five of the first chapters. It is not a fourth part of the book; but my curiosity led me no further. The catastrophe of the giants, and the justice of the catastrophe, had fully satisfied me.”

The copy deposited in the library at Paris, Mr. Bruce says, was soon after translated by Dr. Woide, and the translation brought to England, but not published.—Dr. Woide is since dead.

Mr. Bruce has deposited the Abyssinian books of the Old Testament in the British Museum. The above copy of the Old Testament, also the book of Enoch, is in the Geez language, which is considered in Abyssinia as a dead language, and retained only in writing.

Mr. Bruce says, (vol. ii. p. 586, &c.) that the Monks in Abyssinia are divided into two parties, who hold different opinions respecting the two natures in Christ. The Monks of Debra Libanos make profession of “one God, of the
“Father alone, united to a body perfectly human, con-
“substantial with our's, and by that union becoming the
“Messiah:” whereas those of the Abba Eustathius acknow-
ledge

ledge the Messiah to be "perfect God and perfect Man, by
 "the union one Christ, whose body is composed of a
 "precious substance, called *babery*, not consubstantial with
 "our's, or derived from his mother." But the cause of
 enmity and dispute between these two parties, proceeds at
 present from the use of a few equivocal words, used to de-
 fine the mode and moment of our Saviour's incarnation;
 which Mr. Bruce says, are both absolute heresies, as ex-
 pressly denying our Saviour's consubstantiality.*

* We need not wonder that this appears to be unimportant, as well as erro-
 neous, to our enterprizing traveller, because the tenets now received, not only
 in general maintain a *denial* of Jesus Christ, by not allowing him to have the
supreme and *sole* government of heaven and the church, but contend that inqui-
 ries into this essential point of doctrine revealed throughout the Word of the
 Lord are hurtful; whereas we are *commanded* to *search* into, and from the Lord's
 words *confirm* ourselves in the doctrine he advances respecting himself: "If ye
 "believe not that I *AM*, [or Jehovah alone,] ye shall die in your sins," John
 viii. 24.

R. M.

 SERIOUS REFLECTIONS ON M. B. G.'S REASONS FOR NOT
 SEPARATING FROM THE OLD CHURCH.

1. **A**T first sight M. B. G.'s Reasons for not separating
 from the Old Church, seem to bear all the cha-
 racters of irrefragable and irresistible solidity; but when
 examined piece by piece, and weighed in the weight of the
 sanctuary, all that solidity fails them, and they prove to be
 of the nature of those apparent truths, which Swedenborg
 has so well demonstrated to bear all the stamps of real falses,
 as soon as ever they shew themselves in the light of heaven.

2. It is not a thirst after fame, nor an affectation of sin-
 gularity, neither can it be suspected to proceed from a
 longing after civil honours or preferment in any branch of
 civil

civil society, that makes me now attempt to examine attentively those reasons, and to endeavour most solidly to demonstrate their real futility; much less indeed does it proceed from that highly blameable desire of raking up the dangerous, yea, the truly pernicious and infernal embers of theological controversy among men, (who, let their opinions in those matters be whatever they may, should nevertheless be most closely united together, as children of one and the same father): No, no, christians of every denomination, it is not such a cursed motive as any of these that prompts me to enter into such an examination; for believe me, indeed and in truth, that cursed fiend, Controversy, the worthless daughter of base Hypocrisy and imperious Self-love, has ever proved too great a bar to my worldly happiness, even previous to my coming into existence, ever to receive a single grain of assistance at my hands! But truth, fair saving truth, is the only deity, at whose shrine I am resolved to offer up all my incense, the God from whom she springs assisting me to love her wholly and entirely for her own sake, and directing my feeble sight in her useful discovery; and wherever she seems to me to be opposed, tho' I am fully convinced, from the long experience of the best part of a life of half a century's duration, that she will ever prove her own best defender, whenever she deigns openly to shew herself before men: yet a certain irresistible CONATUS to serve my fair mistress in whatever it seems to me, the God of the whole universe has put in my power to do for her, makes me anxious to shew the rest of my fellow-creatures I am truly sensible of her real worth, and can most easily distinguish her from all her counterfeits.

3. If the difference, I mean the characteristic and specific difference between the true Christian Church, by Swedenborg deservedly distinguished by the appellation of the New Jerusalem, or the New Church, and that of any of

the present skeletons of God's former Christian Church, was of no greater consequence, or no greater mark, than that now subsisting between the Roman Catholic profession and the Lutheran or Calvinist; I would join hand and heart with M. B. G. in the support of all his Reasons for not separating from the Old Church; I even would add a thousand other reasons in order to oppose and prevent, if possible, such a needless separation. But their specific difference is of quite another nature, for it is no less than that which existed at the first foundation of the primitive Christian Church, between that church and the prophane and superstitious worship of the heathens. The narrow bounds within which I designedly propose to keep in this present cursory examen, permit me not fully to enter into the complete demonstrative proof of this assertion; and indeed it is even needless at present, seeing the very apostle purposely chosen by the Lord for the ushering of this his New Church's complete body of doctrine into the world, hath done it himself to the highest degree of perfection, particularly in his Brief Exposition of the Doctrine of the New Church, wherein he demonstrates, in an irresistible and unanswerable manner, that the faith of the Old Church, and that of the New, can no more abide together, either in the same house, or in the same person, than an owl can nest with a dove, &c. &c. I am greatly afraid M. B. G. and all the other friends of the truth, who, like him, through good, I trust, but yet very inconsiderate motives, have hitherto so violently opposed this separation, I am greatly afraid, would I add here, they all have paid but very little regard to this most important paragraph, and indeed to the whole tenor of this sublime short sketch of the characteristic doctrine of the Lord's true christian church here on earth. For my part, if my weak testimony, if my own experience of upwards of twenty-eight years duration, could convince the whole world

world of the present real irrationality of abiding in the Old Church, or of joining in any respect in it's idolatrous worship, both would now be exposed by me most circumstantially to the world with the greatest pleasure imaginable, though even it should prove, in many respects, to my own most shameful condemnation: but suffice it to refer the readers on this subject to the above quoted paragraph of Swedenborg's Brief Exposition, n. 102, &c. and now most soberly to proceed to the examen of M. B. G.'s 14 specious reasons for not separating from that which at present hath no real existence but in the phantasies of a blind world.

4. And first, I must here observe to M. B. G. that the first of his reasons defeats it's own purpose; for if we must take it for granted, as in reality we should, that the understanding and it's faith must have external worship for it's abode and existence, as the will and it's affections must have activity and usefulness for it's abode and existence; is it rational to keep to an external worship that is avowedly idolatrous in all it's parts, to procure abode and existence to a right understanding and it's faith, and to an upright will and it's affections? Does this agree with Swedenborg's position here above-mentioned, as explained by him at n. 102, &c. of the Brief Exposition of the Doctrine of the New Church? And since we are told by Swedenborg, that this new dispensation is not to be established by miracles, for evident reasons by him fully and convincingly demonstrated, is it not then more rational that all they who believe him to be the true messenger of this new dispensation, should in the name of the Lord do as the apostles did, frequently assemble and meet together, all joining in one heart and in one spirit, in prayers and supplication to the throne of grace, and in mutually exhorting and building up each other in the truth? I say, is not this much more rational than to keep to forms of worship, which in their

hearts they must feel to be in all points perfectly opposite to the truth? Have I need to wait till his Holiness, the pretended vicar of God on earth, or his Grace the Right Reverend Father in God, as he styles himself, (though only one be our Father, namely, Jesus Christ,) the Archbishop of Canterbury, St. Peter's substitute for Great Britain, is pleased to trace out for me new forms of prayers and supplication? I say, have I need to wait till then, to call upon our heavenly Father for all I want of him, or to return him my most sincere thanks for all he daily does for me? I answer, No; for this is one of the MOST IMPRESCRIPTIBLE RIGHTS OF MAN, too long indeed most shamefully trampled upon by all the contemptible usurpers of God's power and authority here on earth. And if, as an individual, I have an indisputable right to address my God, even in that very form and manner which he is pleased in his great kindness to put in my heart and mind to choose and prefer to all others, undoubtedly two or three, or two or three hundred or thousand individuals, who join with me in this respect, have the same incontestible right all over the world; and none but Satan can oppose it. No rational minister, either of church or state, throughout the whole world, shall ever dare to deny this my position, no more than they shall dare deny that every individual that walks, flies, or creeps and crawls over the face of this sublunary globe, hath an equal right most freely to breathe the air in which he moves. Therefore as it would be imprudent to pull down our old houses before we have built new ones for our comfortable habitations, let us hasten to build those new mansions either at home, in our own families, as far as practicable, or abroad, and in a more collective body; but let us only take due heed, the building of these new mansions should be wholly conformable to the glorious pattern, now coming down from God out of heaven. This is my answer to

M. B.

M. B. G.'s first Reason, as witness my hand on the 4th day of October, 1791=35.

BENEDICT CHASTANIER,

Who, with the Lord's assistance, will examine M. B. G.'s other Reasons in some future Number of your next Publication, with the same degree of Frenchman's openness and plain sincerity.

The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Concluded from p. 402.]

TURN your ears inward, and listen, and you will hear the sound of the trumpet! Lift up there your internal eyes, and behold, the angels already gone, and still going to gather the elect from the four winds, from one end of heaven to the other, separating good from evil, light from darkness, truth from falsity. Keep on the right hand, that you may be gathered with the sheep.

"Let them which be in Judea flee into the mountains;" them who are already entangled and caught in this snare of the hunter, and are in the midst of this desolating flood of error and strife, inward perplexity, doubts, fears, and uncertainty, arising from these false doctrines, and endeavouring to find rest in the midst of them; yet honest and upright of heart, loving their brethren, and a desire kindled in their soul after the true light and bread of life: "Let them flee into the mountains; stay not here, come out from the Old Church and all it's doctrines, and flee to the Lord, from whom they may receive love and charity, which are the true mountains of safety, when all false doctrines are overthrown;

thrown; rely not on any of their broken reeds; build not on this sandy foundation; rest not on any of their invented false doctrines concerning the one true God, thy Lord and Saviour; receive them not as truth, for they are polluted; hearken to none of their voices, who are severally crying, Lo, here! for they are deceivers come in my name, I sent them not; but turn thy listening ears inward, join my sheep; learn to hear my voice, who am always calling to thee; know my voice from that of a stranger; follow me, and thou shalt escape the confusion and hastening destruction.

“Let him that is on the house-top not come down to take any thing out of his house.” Let not him that is in the good of charity (which is the house-top in spiritual things) descend into the inferior state of talking, reasoning, cavilling about faith. The top of the house signifies man’s superior state, or his state of regeneration. The things at the bottom of the house, denote man’s first state, when he is mostly engaged in the pursuit of truth, or the things relating to faith. This state is indeed proper before regeneration; but after regeneration, it would be a perversion of order; for in spiritual things man must proceed from the lowest to the highest, and not *vice versa*; like the building of a house, which is begun at the bottom, and carried up to the top.

“Let not him which is in the field return back to take his clothes;” that is, they who are in the good of truth, or in the good of life, let them not return back to the false doctrines above-mentioned, but with all their might reject, explode, and forsake every false idea, that implies more Gods than one, more divine persons than one, or that supposes any other to be the one only God of heaven and earth, than the Lord and Saviour Jesus Christ. Let all the destructive notions about justification by faith alone, and the
imputation

imputation of the Lord's righteousness and merit, be immediately laid aside, for they are no other than foul, ragged, and loathsome garments. It is better to escape naked, or without any doctrinals of the Old Church, than to venture into the city of Sodom and Egypt, where our Lord was and is spiritually crucified. In the holy Word, a field signifies the good of truth; and garments the doctrinals of truth.

Thus have we clearly seen what is meant by the Lord's second coming. In respect to individuals, his appearance or second coming without sin unto full salvation is manifested in the souls of men: it is there alone that we can experience his desirable and glorious coming: it is there his power is displayed, and his judgment-seat erected: it is there he discovereth and condemneth evil, and maketh a separation: it is there the world must first be dissolved in its spirit, and its power destroyed; and its grossness burnt up by his Spirit and fire of his love: it is there the temple of the Lord is built; for his tabernacle is with men, with whom he delights to dwell: it is there he raiseth the pure human nature, with whom he will for ever dwell.

This is his coming: and his coming thus must be continued until he has overcome all opposition, all that darkness, evil, and falsity already mentioned, which is put for light and truth; and consequently overthrow and put an end to the present church (so called), and dissolve that body of darkness and error in its doctrines; for the ax being laid to the root, the tree must soon fall. So we see the Lord is already come, and is still coming in his mighty power, and will continue to come until all in heaven and earth is subdued unto himself.

We have taken notice that the church believeth in three gods, or, which is the very same, in three persons, each person, distinctly and separately, to be God and Lord; and that all its doctrines are calculated and raised upon this false foundation,

foundation, and consequently must be erroneous in themselves; and that the faith (so called) which is now preached, is only a variety of false notions concerning imaginary things, or false objects; therefore it cannot be faith, but falsity, because it is not founded on truth.

For the belief of a trinity of gods, the doctrines raised therefrom, and the faith which has this for its object, must all be false, confused, and perplexed in themselves, and mixed with innumerable absurdities and irreconcilable contradictions, too well known and obvious to be needful to mention here: therefore, that which is called faith being only a false notion, it cannot be productive of any good, but evil; for falsity and evil are inseparable.

Real faith is real truth itself, and truth and good are likewise inseparable; therefore we conclude, it being undeniable, that these false notions cannot be saving, but destructive of divine life. For instance, suppose a man has imbibed the notion of the covenant between the three gods, and has persuaded himself that he is one of those that were elected and decreed to be saved, what real good can this notion bring into the soul? will this certainly purify the heart? or may it not tend to security? may not a man have this persuasion, and yet have earthly desires, living to the flesh?

Again: Suppose a man receive that invented false notion of the imputation of Christ's personal righteousness, applied to, or rather, as a spotless robe, put upon his chosen people to cover all their pollution, sin, and deformity, can this bring in any real good? has this any tendency to change or renew the man, to crucify the corrupt earthly nature, and bring forth a divine birth? or is it not possible for a man to believe this, and yet to continue earthly, selfish, and devilish?

But once more: Suppose a man persuade himself that God the Father sent God the Son into this world to suffer

and

and die instead of the people, to bear the punishment due to them in strict justice for their offences: or, which is often enforced, but contradictory to the above, that God the Son being of a different mind from the Father, voluntarily offered himself to go and suffer in man's stead, to satisfy the Father's justice, to appease his wrath and anger; will this notion, false as it is, renew the man, and bring forth a new creature? Will this bare persuasion in the mind in any measure bruise the serpent's head, which is lifted up in every soul? It is certain a man may have any or all of these notions, and yet remain the same unchanged earthly creature as those who never heard of them; for that faith must be false and fruitless which relieth on any thing done without us, or done for us: it is a dangerous delusion, for the whole work of salvation must be wrought within us.

Now it may be clearly seen, that true faith is as different from the false notions now preached, as light from darkness, or life from death: for a man cannot have true faith without divine life; but a man may have any of these different notions, and no divine life, but remain in the bands of spiritual death; for it is certain, nothing but the life of the Redeemer can be man's salvation, and not his death; so whenever it is said, we are saved by blood, it should be understood that we are saved by the life of Christ, for the blood is divine truth, which is life.

But this is far different from the doctrine enforced by the preachers of justification and salvation by faith alone. Many of the master-builders in this our Babel frequently declare, that the blood which was shed by God the Son, or second person, on Calvary, and which the earth drank up, is that which redeemed the world, and washed away the sin thereof: and that when any one can persuade himself or believe it was shed for him, he is told that he is then freely justified; that all his sins and pollution are washed away;

that the Father doth then pardon him, and is that moment reconciled to him; his wrath and anger being then changed into love, he forgiveth all that is past; this is called justification by faith: but may not a man have this false notion, with the notion of God's being changed, and he himself remain unchanged in the bonds of iniquity, his life standing in the seed of the serpent unbruised, in self-will, carnal love, and earthly desire?

It is certain God never was, nor can be angry with man; but man is angry with God, there being an enmity in him against God: but God so loveth all men, that he beseecheth them to be reconciled.

But some may object and say, that "without shedding of blood there is no remission of sins." Very true; for without losing of life, which is shedding of blood, that is, without losing this outward life, which stands in earthly desire, without sacrificing this beastly nature, without shedding it's blood, and giving up it's life, there can be no deliverance from, which is remission of, sin.

Thus have we seen that all the doctrines founded on the idea of three Gods must be erroneous, and consequently the faith false and delusive; and that our Lord's predictions are already fulfilled; and that the operations of iniquity, in the powers of darkness and falsity, are nearly finished: the son of perdition, of error, and delusion, is revealed, and must soon be taken out of the way; so that our Lord's second coming has actually commenced, not to dissolve this world, but in the power of the light and truth to overcome and break these bonds of error and delusion; to overturn the powers of darkness, to dissolve the world, or body of falsity and evil, called the church; and to establish, in the hearts of his people, a new and pure church, founded on himself the truth, freed from all false inventions and power of darkness, where he shall be acknowledged the only

only supreme God, Lord, and Saviour, and worshipped in spirit and truth. This holy temple of the living God, or pure church, is that holy city the New Jerusalem which John saw coming down from God out of heaven, prepared as a bride adorned for her husband.

An ESSAY on the COMMUNICATION between the SOUL and BODY.

[Concluded from p. 341.]

XV. *That the Ends proposed (or that for the Sake of which any Thing is done) as they are first in the Intention, so are they first in Order; in the second Degree of Order are the Causes, or Means used for the Accomplishment of those Ends; and in the third Degree of Order are the Effects, or Accomplishment itself.*

IT is a self-evident proposition, that the end is not the cause, but productive of the cause; and that the cause is not the effect, but productive of the effect; and consequently that they are of a threefold distinction and consideration. The end which man proposes in any thing is the object of his love, which is seated in and conjoined with his will; for what he loves, he intends, wills, or desires; the cause is the work of his understanding, for in and through that the end seeks the efficient means of it's own accomplishment; and the effect proceeds from, and is according to the operation of his corporeal powers: so that there is a triplicity of order in man, corresponding to the three degrees of altitude mentioned in the foregoing chapter; and when this triad has proceeded to it's consummation, the end has found itself in the cause, and through the cause in the effect; and consequently, in the effect, all three co-exist or are conjoined as one. Hence it is that we read in the

Word of God, that man is to be judged according to his works ; for the end (or the love conjoined with his will) and the cause (or the operation of his understanding) are included in his outward works, and so constitute the quality of man. They who continue strangers to this doctrine of influx, in it's progression according to the three degrees before mentioned, terminate the ideas of their mind in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolfius, who makes them to be so small as to be incapable of division without annihilation. Thus they shut the door against all intellectual knowledge, allowing to man no other ideas than those he is furnished with through the senses, thereby declaring in effect, that spirit is nothing more than matter highly rarefied and attenuated ; that the beasts are as well intitled to the predicament of rational creatures as men ; and that the human soul is nothing more than a breath of air, with many other like absurdities. Forasmuch as all things, both in the spiritual and in the natural world, have their progressions respectively according to the degrees mentioned in the foregoing section, it is evidently a part of human wisdom to take cognizance of and distinguish them ; for the prevailing love is the criterion by which a man is to know himself, seeing that the ends he pursues (or the tendency of his will), the efficient cause or means he makes use of (which is the exercise of his understanding), and the effect or accomplishment (which are his executive bodily powers), do orderly follow from his love, as naturally as the tree proceeds from it's seed, and fruit from the tree. There are three distinct kinds of love ; the love of heaven, the love of the world, and the love of self ; the first is a spiritual love, the second material, and the third corporeal. Where the love is spiritual, all the affections flowing from it are correspondent to it, as forms are to their essences : so, if the ruling passion be for the things of this world, it's affections

fections of course are earthly: and if it be the love of self and pre-eminence over others that takes possession of the heart, this infects the whole man with an idolatrous selfishness, and that because this kind of love solely respects a man's own person: therefore, as has been just observed, he that knows the predominant love of any one, and also understands the progression of ends to their causes, and of causes to their effects (which follow in regular sequence according to their degrees of altitude), he knows the whole man. Thus the heavenly angels immediately discover the disposition and character of every one they converse with, for they instantly distinguish his kind of love by the particular sound of his voice; the turn of his mind from his countenance; and his whole demeanour from a single gesture.

XVI. *That from the foregoing Principles we may trace spiritual Influx from it's original Source to it's ultimate Effects.*

WHAT has hitherto been said upon the subject of spiritual influx, respects chiefly it's progression from the soul to the body, and not from God to the soul, and that because of the universal ignorance that prevails with respect to the spiritual world and it's sun, from which this world receives it's spiritual emanations of influx. However, as I am gifted with the privilege of being conversant in both worlds, and of beholding the suns of both, I am obliged in conscience

* What the author asserts here in relation to the wisdom of angels, is the less to be questioned, as even some men, from an extraordinary degree of sagacity and penetration, are able to form a judgment of the particular tempers and dispositions of persons even at first sight; nay, some have gone so far as to affirm, that something may be gathered, as to the particular temperament of a person, from his autography or hand-writing, when undisguised; and that there is an observable difference betwixt that of males and females, is universally allowed.

Science to make this discovery to mankind; for the use of knowledge is to communicate it to others, that they may be the better for it: to do otherwise, is to be guilty of spiritual avarice, and to act the miser who hoards up his treasure for the sake of looking at it, and counting it over without any intention of use. Now, in order to a more thorough understanding of the nature of spiritual influx, as it proceeds from it's original source, it is requisite to know the essential difference between that which is spiritual and that which is natural, and also to form a right conception of the nature of the human soul; and therefore to supply what is wanting in this short lucubration, I refer the reader for farther instruction on these subjects to certain *Memorable Relations* in my work *On Conjugal Love*.

To the EDITOR.

SIR,

THE inclosed hints on the Slave Trade were written in the year 1789, for a gentleman who was pleased to consult me, and perhaps had some influence with those who read them. It is a most important subject, in which every Briton is interested, as well as the miserable wretches who are to be relieved, and should be treated with the greatest circumspection, that in abolishing the inhuman trade, you may not inhumanly injure the many thousands who have innocently involved their fortunes in it, under the sanction and protection of the British government. I write not from interested motives, and therefore shall only beg leave to subscribe myself, with respect,

Your most obedient humble servant,

PHILANTHROPOS.

AS

“AS you were pleased to desire me to commit to writing the sentiments I delivered to you in person on the subject of the slave trade, I shall do so in as concise a manner as possible, merely as hints to be more fully pursued by those engaged in political regulations.

“That the blacks possess the love of freedom, cannot be more strongly proved than by the conspiracy which was discovered in the year 1776, in Jamaica, which was commenced and conducted by those who were slaves by inheritance, their grandfathers and grandmothers being slaves; they were in general highly favoured and indulged, had never shewn the least appearances of disgust or dissatisfaction,—yet, with the utmost secrecy, had engaged nearly the whole island in a scheme for emancipating themselves, which was discovered by the mere accident of a poor white man being permitted to lie for a night in a loft over a stable, where a party of conspirators usually met to form their plans. They being unacquainted with his situation, entered freely into conversation, which he heard with dread for his own safety, but remained quiet till they departed, when he hastened to the town, and gave notice to the magistrates. Many were impeached, some executed, and others transported. Such being the natural disposition of the blacks, whose sagacity is wonderful even in their uncultivated state of mind, I presume every man of sound reason will admit the cruelty and injustice of making slaves of them, or of any part of the human species; the contrary can only be supported by pride and folly; therefore I shall not encroach upon your time on this head, which will be fully discussed when the business is agitated in the two Houses of Parliament. I am aware that the minds of men are not generally prepared for a full reception of this benevolent proposition. The love of self and the love of dominion being prevalent, the rays of truth are rejected. But let every one consider himself as the subject to be.

be liberated, and thus prepare himself to receive the divine influx purely; let him cast from his mind all of evil and false, and in their stead cherish love to the Lord, and charity to all men;—he will then rejoice in promoting and establishing freedom to such numbers of his fellow-creatures, who may become true worshippers of the Lord Jehovah Jesus, and useful members of civil society.

This noble work must be performed with prudence; measures must be taken to instruct these miserable people, and prepare them for the enjoyment, the blessing intended them, as well as to preserve the properties of men who have involved their fortunes in this horrid trade, under the sanction of the mother-country; and for these purposes I would recommend, that the whole of the West-India colonies be assumed under the direction of government, and that no person may have just cause of complaint, let the property of every individual (land, slaves, and stock,) be valued, and an account be taken of his debts, that the nation should be responsible to the creditors for their several claims, and to the proprietors for the ballances due to them, paying to each an interest half-yearly, after the rate of 5 per cent, per annum, which might be transferable as other public funds, for the convenience of those who might wish to convert their claims into cash. The merchants now conducting that trade to be formed into a company, to whom the whole produce of the islands should be consigned, on the account and risque of the nation. Those skilful planters who may choose to remain in the islands as managers, may be employed on the usual terms. Tutors to be appointed for instructing the negroes on a plan similar to that adopted in the North of Scotland. To inculcate the doctrines of the True Christian Religion, as explained by the enlightened Emanuel Swedenborg, as a trinity of persons in the God-head will never be acknowledged by them; intimating the

intention

intention of Government to set free such as become industrious and good subjects. The labourers may be allowed a certain pay for their encouragement; suitable laws and regulations to be instituted. Men acquainted with history, and the gradual abolition of vassalage in Europe, cannot be at a loss on this head. Some of the most sagacious of the blacks may be put in authority as magistrates, to preserve order. Juries of their own colour may be allowed them for the trial of offences not capital.

In Africa the natives may be civilized, if proper means be used, and their friendship cultivated, so as to bring them to a just sense of your benevolent intentions; they will then unite with you in keeping off all other nations who may be inclined to continue the wicked traffic in human flesh. It will be necessary to keep up a military force in the islands till the blacks, by improvement in the knowledge of the benefits of civil society, join heartily in support of good government. The produce of the islands will, exclusive of the present duties, pay all expences, and leave a fund for reducing the capital, which to the proprietors will be as secure as any of the English funds. They all depend on the power of the navy.

I am confident that a system may be established upon these hints, greatly to the honour and wealth of this nation, and to the happiness of the blacks. I perceive innumerable advantages must attend it: more true wealth would be produced, than by all the nefarious schemes that have been so long practised, to the disgrace of human nature.

It will indeed be fortunate if Government can be prevailed with to begin the work with cheerfulness and cordiality; for if they neglect it, and adhere to the former diabolical system, ruin and disgrace will ensue, and that which can at this time be happily effected, will hereafter be accomplished with dreadful consequences.

This accursed traffic is contrary to divine order, and it will be as impossible to prevent the abolition, as it was for Pharaoh to detain the Israelites in bondage. I shall not dwell on the subject, to prove from religious grounds, and for the general establishment of our Lord's kingdom upon earth, that this trade must be abolished. I trust it is sufficient that I have brought my sentiments into their ultimates, and of course into operation on the minds of other men for good ends. I leave the minutiae of the business to be traced by politicians.

PHILANTHROPOS.

To the EDITORS.

GENTLEMEN,

AS the inexhaustible subject of God manifest in the flesh, is continually affording fresh matter for the employment of angelic wisdom, so also some sparkles of that glory may drop into the human mind, although it may be there greatly sullied, and the direct ray refracted by the density of the evil recipient medium; the following ideas perhaps are of that nature; for though a ray of divine wisdom may find an entrance into my mind, yet passing through the gross medium of my dark understanding, it may be perverted, and thereby lose almost the whole of it's divine lustre.

When the recipient forms of the evil and the false are spoken of, it cannot be supposed that the mere flesh and bones, of which dust and ashes are predicated, are thereby only meant; but there is a kind of inferior soul from the mother, (and perhaps this is what is called by the mystical writers the astral spirit, which they say is resolved into the elements at death,) which is put off at death; though it may be, the soul from the father may appropriate some of the

mother

mother's evils, and thus make them it's own by confirmation. Now this feminine soul (which is a shadow or reflection as it were of the masculine) receives the influx of life through the masculine soul, or else the mother's evils could not be brought into act, just as the moon receives the light of the sun, by which those spots or appearances in the face of the moon are discerned, yet these spots do not in the least have any effect upon, neither are they created by, the sun, they are only made manifest by his light.

I think I am confirmed in the above idea, if the temptation-combats of the Lord are duly attended to; we know that all temptations must act upon the mind or soul of man as composed of the will and the understanding: now as the Lord's mind or soul was Jehovah, no temptations could approach it; it is therefore clear it must act upon a principle received from the mother, and this could not be the mere flesh and bones, they being only organized substances, not formed for the act of thinking or willing, but only as an agent or instrument for the soul to perform it's acts by.

Hence then it appears, that this feminine soul in the Lord was that in which the recipient forms of evil and false were situated, which being of the mother, temptations could approach, and, as I observed in a former letter, (page 310,) there was not an evil or a false that ever existed in the world, but what the Lord inherited from the mother as to the recipient form in the feminine soul.

It is with great propriety said by Swedenborg, that the Lord admitted temptations, and very justly, for he admitted the hells to approach this feminine soul, which they could not have done had they not been permitted, that his essential soul (which was Jehovah) might overcome in this feminine soul, and thus expel all the evil inherited from the mother.

Now man inherits the substance of evil from his father, but the bringing that evil into form, or the covering form, he inherits from his mother; thus man in himself, both as to substance and form, is nothing but evil; but with respect to the Lord, his soul, being Jehovah, was divine good, consequently no evil could flow from him, but good; but having a recipient form of evil from the mother, the work of glorification was expelling these evil forms, vivified by the admitting the hellish spirits into those forms, and as they were expelled, the divine, or Jehovah, flowed in, and made those forms divine, and thus the human divine became the divine human, or in other words, the humanity was glorified.

It is probable it may be asked, what became of the organical external substance of flesh and bones in the Lord? I answer, that as in the Lord's human nature there was no actual evil, only the recipient form, in proportion as he expelled these forms, he became more and more, as to the external man, a divine man, till the complete glorification of his humanity; for by expelling those evil forms, he reduced disorder to order; and as the Lord created all things out of himself, so he could resolve all things again into himself, if it was agreeable to divine order; therefore the very corporeal matter of the Lord's body, after being purified, was thus absorbed or drank into the divine fountain, and thus also became divine, (*Art. Cæl. n. 1603,*) agreeable to the very just idea of your correspondent Y. Z. in the last Magazine.

Gentlemen,

I have rather a heavy charge to bring against you:—on the cover of every Magazine you promise great things, but you are now going to close upon us without performing; the part that appears to affect me most, is the Dictionary of
Corre-

Correspondences, which you acknowledge would be of great utility. I am very sensible of it, and it will be a great loss to me; for however others may be thoroughly furnished, I am but an

Oct. 8, 1791.

IGNORAMUS.

* * *

In answer to the latter part of this Letter, we have only to refer our correspondent to the Plan of our New Work, which is intended to be substituted instead of this.

To the EDITOR.

MANY, my dear Sir, start out, as a very great objection, against believing the veracity of Swedenborg's Memorable Relations, that we have no instance of any man having his spiritual sight open in that degree and manner in which Emanuel Swedenborg must have had his, to see all the particulars he relates about heaven and hell. But they would do well to consider, what is the reason that sight is not so opened either in them or in any other inhabitants of this gross sublunary world. This reason had struck me long ago; but as I find it fully explained in our author's Diary, I presume it can but be highly acceptable to many of your readers to have it in his own words; here therefore you have them translated from N° 5151, by, Sir,

London, Sept. 26,

Your sincere friend in the truth,

1791=35.

BENEDICT CHASTANIER.

5151. *That Heaven cannot be opened to the Inhabitants of this Earth.*

"A certain spirit wondered why heaven is not opened to the sight of the inhabitants of this, as well as it is to those of

of other earths, so, for instance, that they might converse with spirits and angels, that these might instruct them, in a manner that they might at least come to know that there is a heaven, and an eternal life, that man lives after death, and many more particulars that relate to salvation? But the reason is, that the inhabitants of this earth are in the ultimates, in which they are delighted with commanding others, with degrees of eminence over others, and heaping up all this world's wealth, whence they for the most part are mere sensualists, and quite sunk in the very ultimates of nature; therefore heaven is closed to them; for were it open, they would immediately perish, for the spirits of this earth breathe nothing but the slaughter of others, and the interiors of man, when opened, are wholly led at the pleasure of spirits, who are such, and thus men would kill themselves; they would even prophane holy things, for no sooner would they turn themselves towards the world, than they would deny celestial things, and even turn them to scorn and to derision, as if they were nothing respectively to worldly things; wherefore even angels, with whom they are joined as to their interiors, are hurt thereby, and even heaven itself; wherefore angels withdraw from man, and his interiors are closed. Should therefore their interiors be opened in men, after that heaven has alienated itself from them, or after that angels have been compelled to remove or withdraw themselves from them, then infernal spirits would take the lead of them, not only to the perpetration of atrocious deeds, but even to the reciprocal slaughter of each other, for these breathe nothing else but to hurl one another into utter destruction, and man indeed can die, but spirits cannot, and man would be tortured in another manner than spirits can, for he is in the body."

To the EDITOR.

SIR,

THE following anecdote relative to the family of Emanuel Swedenborg, may probably afford pleasure and satisfaction to many of the readers of your useful Magazine.

There is a Swedish book in the hands of Mr. Henry Servanté, of Upper Marybone-Street, London, entitled, *Divine Exercises, and comfortable Conversation with a sorrowful Soul*, written by JESPER SWEDBERG, Bishop of Skara, printed in the year 1709.

This book is dedicated to his children and grand-children, as follows :

To my beloved Children and Grand-Children,

ANNA SWEDBERG, Daughter,

EMANUEL SWEDBERG, Son,

ELIEZER SWEDBERG, Son,

HEDWIG SWEDBERG, Daughter,

CATHARINA SWEDBERG, Daughter,

JESPER SWEDBERG, Son,

MARGARETA SWEDBERG, Daughter,

ERICUS BENZELIUS,

MARGARETA BENZELIUS,

} His Daughter's
Children,

Do I, your Father and Mother's Father, dedicate this Book.

After which, in the preface, he shews how the sons of Rechab were obedient to the command of their father, &c. Jer. xxxv. 5 to the end.

The book is also recommended by two readers of the Academy to the serious perusal of all christians, dated 3d October, 1708, the year when the great earthquake was in Westergothland, at which time armies were seen in
the

the air similar to those appearances mentioned 2 Maccabees v. 4.

It evidently appears from this book, which was written by Swedenborg's father, he had at that time three sons and four daughters.

It may likewise afford some satisfaction to the friends and readers of the writings of Emanuel Swedenborg, to be informed, that there is now living in England a female descendant of this family. I shall take the liberty of communicating some further particulars relative to this child, as soon as I receive a register of her baptism from Stockholm; in the mean time, I remain, Sir,

London,
Oct. 14, 1791.

Your obedient humble servant,
FREDERICK WALDEN.

To the EDITORS.

GENTLEMEN,

ON observing the true christian principles on which the doctrine contained in your Magazine is founded, viz. the expounding of the scriptures to your correspondents, and also to the unenlightened, both of which I am, it therefore emboldens me, first in charity, second as a correspondent, and thirdly as a lover of the writings of Emanuel Swedenborg, to beg the like indulgence. And also that you would be so kind as to excuse a small particularity, that is, to dispense with my not writing the verses, but barely to mention chapter and verse. Judges xix. 27, 28, 29: also, Judges xii. 5, 6.

It is an old saying, that a man drowning will catch at a straw; and it is equally true, that many of the members of the Old Church, of every denomination, (which by your doctrine is now vastated,) will lay hold on the most trivial inaccuracy in your writings, to invalidate the doctrine there-
in

in contained. I would therefore recommend the following passages to your serious consideration, in which I think I see a disagreement. In page 210 of your Magazine, N^o 4, in answer to J. M. of Somerford, near Wolverhampton, it is said, "that the first 16 chapters of the Revelations inclusive treat of the Protestant church, the 17th and 18th of the Roman Catholics, and the succeeding chapters of the last judgment and the New Church;" whereas in the Brief Exposition of the Doctrine of the New Church, page 105, n. 88, it is said, that "seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state among the Roman Catholics." In the Order of Worship, or Liturgy for the New Church, page 32, Isaiah ix. 6, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace." In my Bible it is thus: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Now, Gentlemen, I hope you will be kind enough to excuse the poverty of the style and hand-writing, but believe it the product of a sincere heart; and as I have your first volume already bound, and is to me a most inestimable treasure; and if permitted, through the divine mercy of the Lord, to see the second volume, a satisfactory answer to the above texts of scripture, and remarks in some of your succeeding Numbers, will much oblige, Gentlemen,

Your most obedient and very humble servant, . . .

Dublin, July, 1791.

S. B. IRLAND.

ANSWER. Then they took

THE 19th chapter of Judges treats of a certain Levite's concubine, that was abused by the men of Gibeah. A Levite signifies the doctrine of truth ministering unto good. A concubine is the affection of scientifics in the external man; the union of which with the internal man is not properly marriage, but concubinage. The desire of the men of Gibeah to know and abuse the Levite in preference to his concubine, represented their denial of truth signified by the man, and their eagerness to pervert it. But as this would have represented a greater profanation, than their abuse of the concubine did, therefore it was not permitted them to do any injury to the man, but only to the woman; for it is agreeable to the laws of divine permission, that evil and falsity of the same genus should be conjoined together. It is said, verse 25, that the men abused the concubine all the night; by which is signified that the affections of evil and falsity were united, to the exclusion of every thing good and true. The reason why the concubine was slain with a knife, and divided into twelve pieces, and sent into all the coasts of Israel, was to point out to the spiritual church, signified by the Israelites, the complete and unavoidable destruction that results from evil and false affections. For the same reason also, the men who abused the concubine were themselves destroyed, chap. xx. 35 to 48.

Explanation of Judges xii. 5, 6. "And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites, which were escaped, said, Let me go over, the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay. Then said they unto him, Say now Shibboleth: and he said Sibboleth: for

Hence the number 12.

he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."

The Gileadites represented those who are in external good; the Ephraimites, those who are in truth, but in the present case, those who are in truth separate from good, or in faith separate from charity. The passages of Jordan signify introduction into the real church of the Lord, and into heaven. The Ephraimites being slain at those passages, and not being permitted to go over them, denotes that all they who are in faith separate from charity, are not admitted into heaven, but rejected and cast down into hell. The reason why the Ephraimites could not pronounce the word *sibboleth*, but only *sibboleth*, was to denote that in all the truth they possessed in their understanding, there was no living principle of good; or that in all their faith there was no charity. The Hebrew word שבלל, *sibboleth*, means *an ear of corn*, by which in the spiritual sense is signified truth scientific in the natural principle, containing within it good; or what is the same thing, faith grounded in charity. But the word שבלל, *sibboleth*, means *burdens*, derived from שבלל, *sabal*, *he carried*. Hence we may infer, that they who delight in truth separate from good, or in faith separate from charity, are like labourers, and carriers of burdens: for truth scientific, considered merely as such, without application to use, which is charity, is no other than a burden. Burdens also, in the spiritual sense, signify infestations from fables. The forty and two thousand of the Ephraimites that fell, signify particularly the destruction of truth, in consequence of the destruction of charity; the number 42 being compounded of 6 times 7, has the same signification as those original numbers; 6 denotes the all of truth perverted, and 7 the all of good profaned. Hence the number 42 sig-

nifies blasphemy in perverting the holy Word; and the destruction of forty-two thousand Ephraimites the end of the Old Church.

I think it necessary to observe here, that, as the spiritual sense of many passages in the Word may in some measure appear from the original signification of the primitive Hebrew roots, I have therefore concluded, according to the light I possess, that the above explanation of the circumstance relative to the words *shibbaitle* and *shibboleth*, as well as that concerning the *Levite's concubine*, is agreeable to the heavenly doctrines of the New Jerusalem, as published by Emanuel Swedenborg; though I must acknowledge, I have not his express authority for the interpretation of either of them, except as to the particular words *Ephraimites*, *Gileadites*, *Jordan*, *Levite*, *concubine*, &c.

There is no contradiction in the passages adduced by our correspondent from a former Number of this Magazine, and the Brief Exposition. For E. Swedenborg does not in the latter place say, that *only* seven chapters of the Apocalypse treat of the Protestants; but he there means, that seven chapters treat more particularly and expressly of the perverted state of the church among the Reformed. In his *Apocalypsis Revelata*, n. 567, he says, agreeable to what is observed in the Magazine, that the 16 first chapters treat of the Reformed; the 17th and 18th of the Roman Catholics; and the succeeding chapters of the Last Judgment, and the New Church.

As to the variation from the common Bibles in the translation of Isaiah ix. 6, the New Church in her Liturgy has adopted the express language of the prophet, according to the original Hebrew; and it is to be hoped, that in due time a new and complete translation of the whole Word will appear in the English language, the present very imperfect translation rendering such a work a desirable object.

ROBERT HINDMARSH.

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